



REPORT

Canada: page
OF THE



SCHOOLS

ON THE STATIONS OCCUPIED BY THE

WESLEYAN-METHODIST

Missionary Society,

1837.

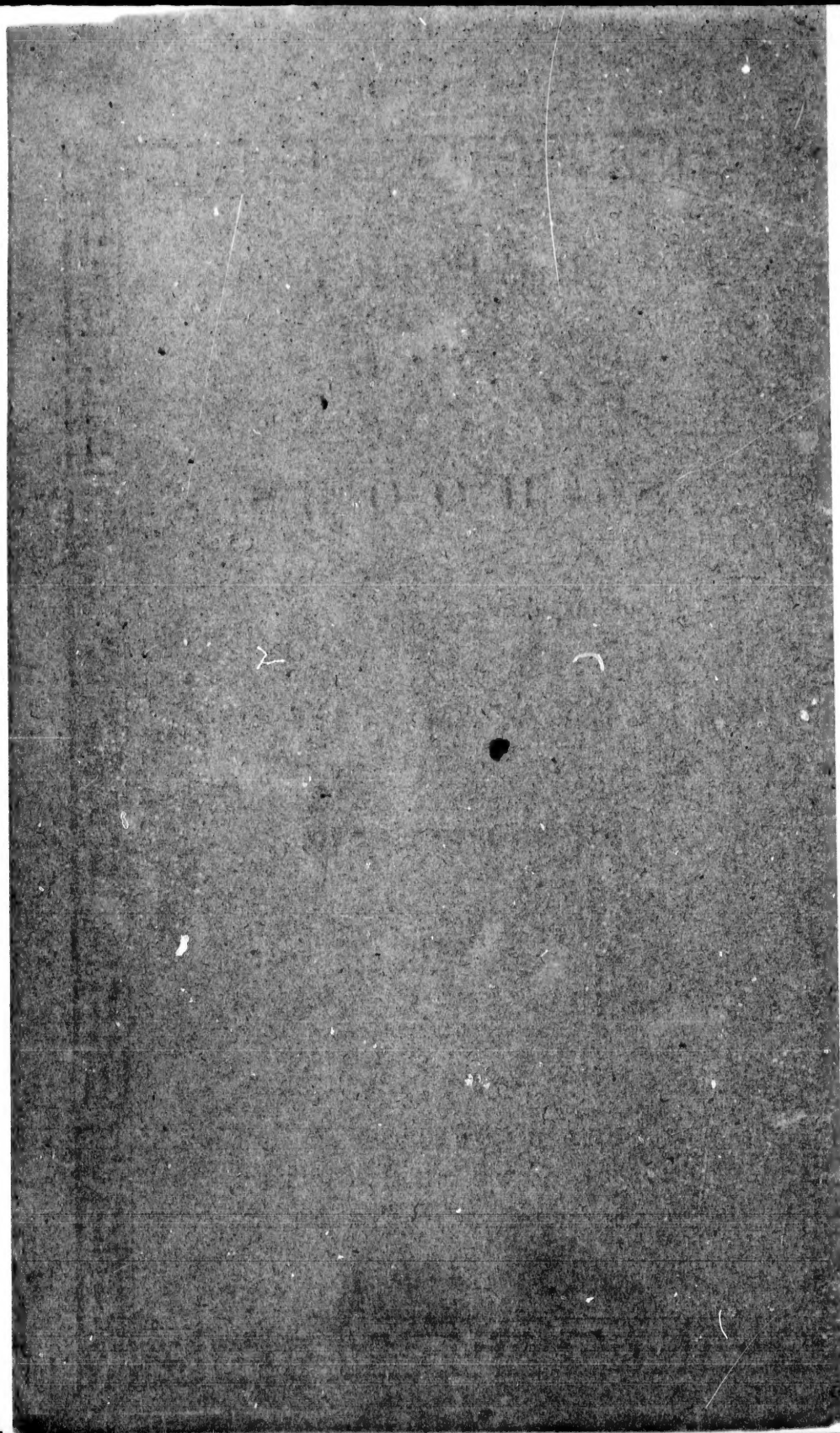


LONDON:

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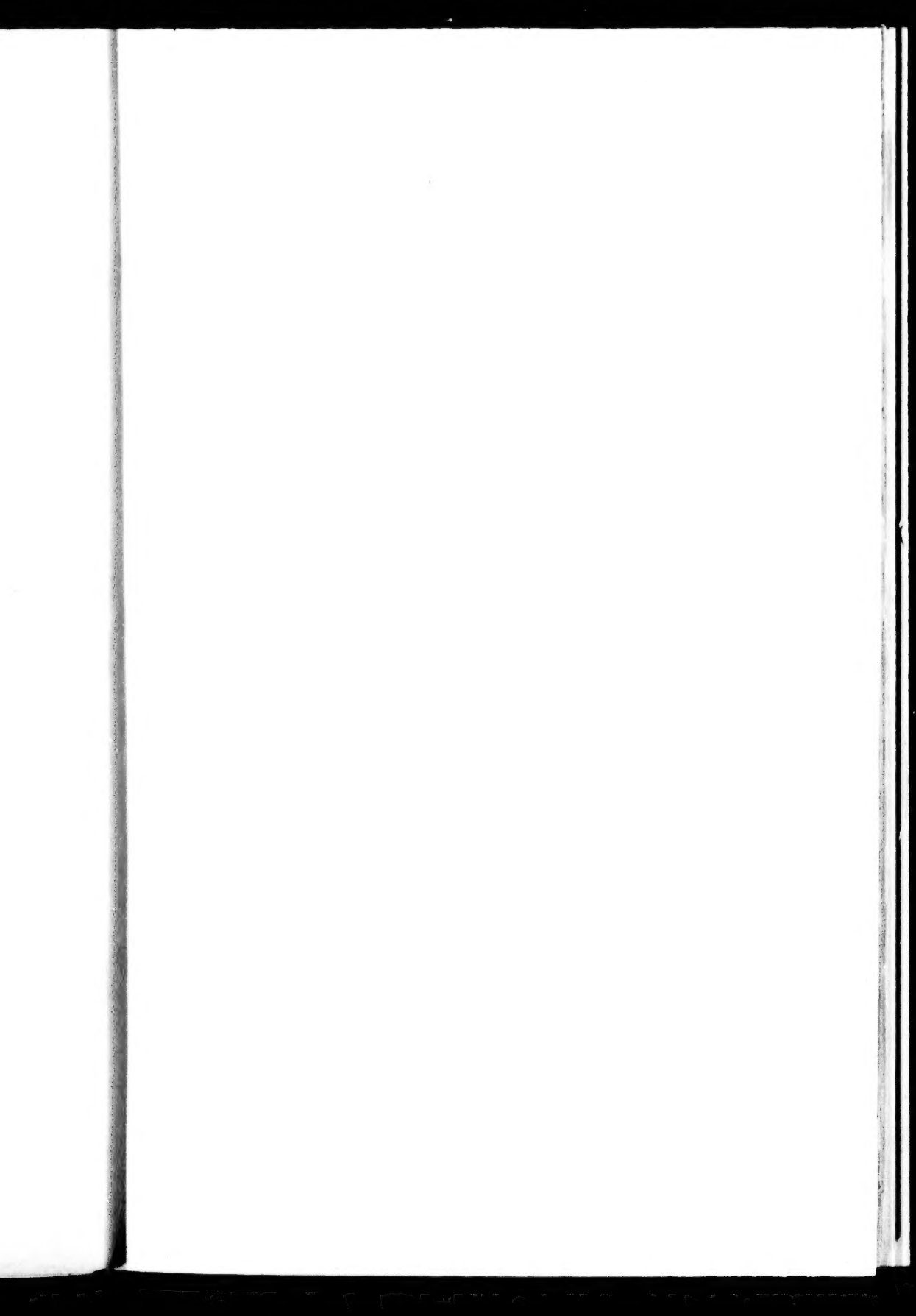
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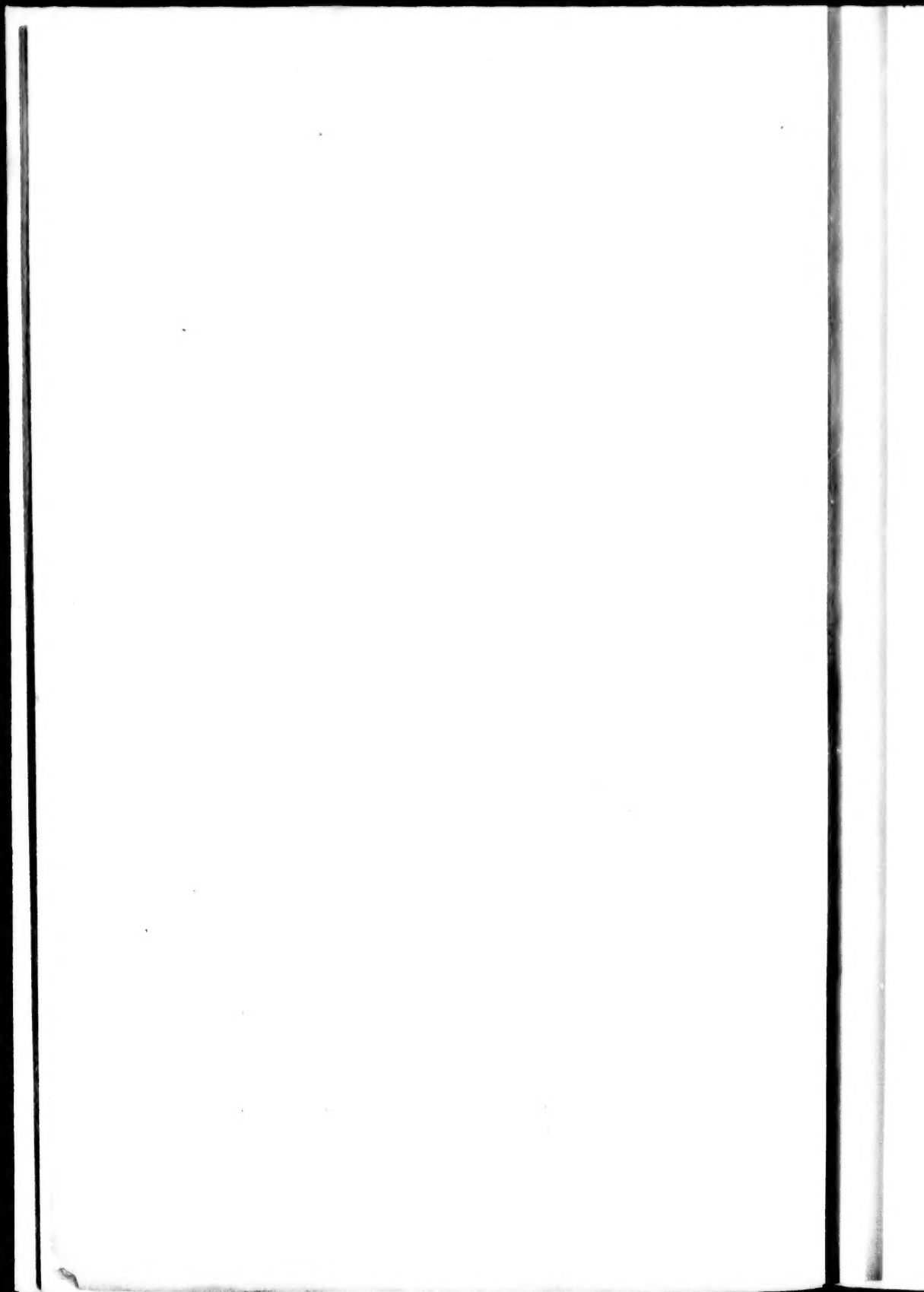
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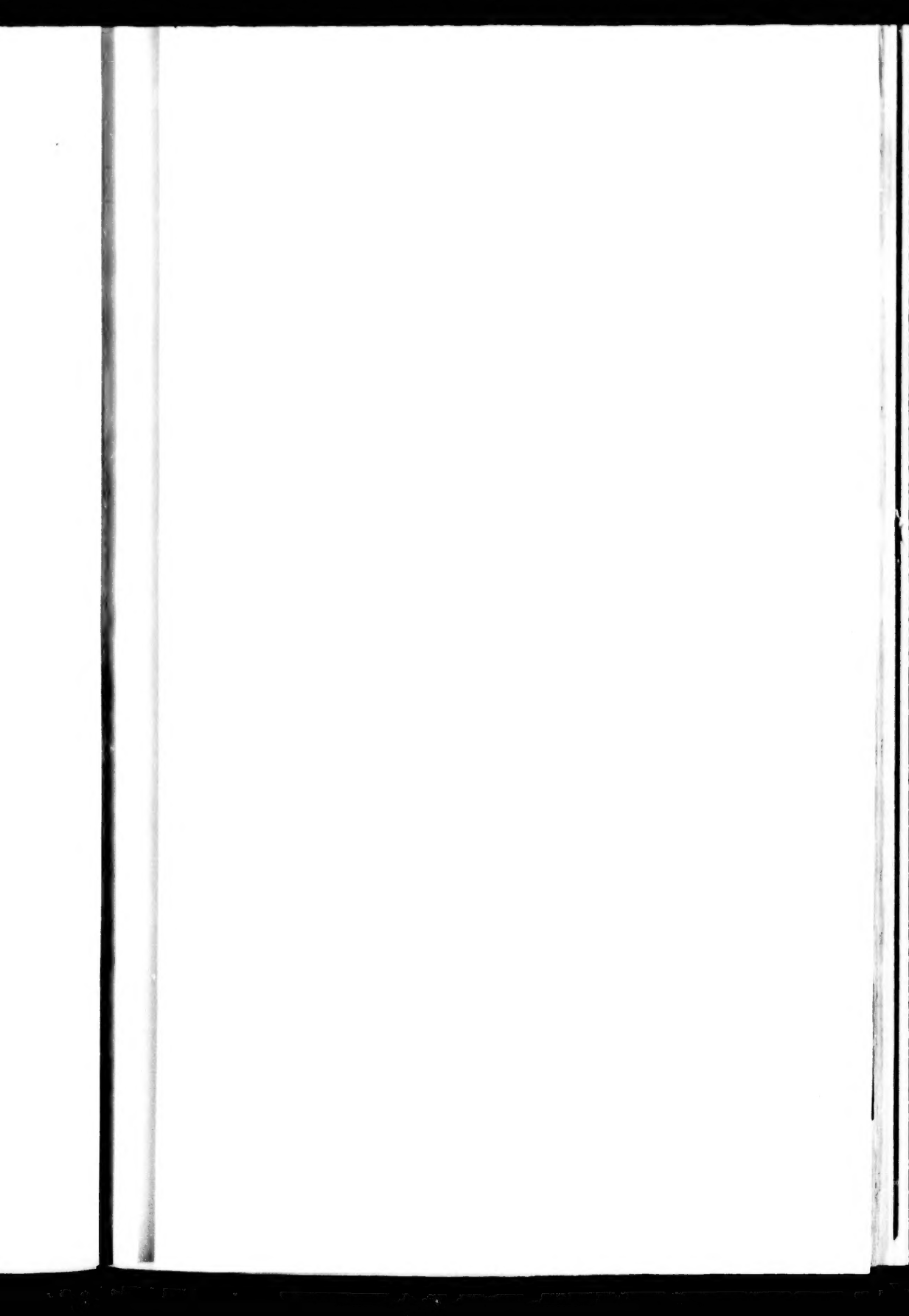
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REPORT OF THE SCHOOLS

ON THE

STATIONS OCCUPIED BY THE WESLEYAN MISSIONARY SOCIETY.

1837.

It having been thought desirable to present to the Society a Report of the state of the Schools connected with the Missions, in a form at once condensed and easy of reference, the following selections of the statements received are published, from which the extent and importance of the operations of the Society in this department may be learned, and their usefulness in some degree estimated.

The Society by no means abandons the great principle that the world is to be converted, instrumentally, by the preaching of the gospel. "It has pleased God by the foolishness of preaching to save them that believe." But it has been proved by many examples that scriptural education is an important if not a necessary auxiliary to the success of ministerial labour.

One of the chief difficulties to be contended with, by Missionaries, is the ignorance of the adult heathen of the first principles on which the arguments and appeals of evangelical teaching are founded : in too many cases this evil appears to be almost incurable, but the establishment of schools provides a remedy for it with respect to the next generation ; those who are favoured with a scriptural education will be prepared to understand and embrace the truths which they hear from the pulpit.

Another advantage arising from Mission Schools is the facility they afford for the formation of congregations, and the introduction of the regular ministry of the gospel, where otherwise it might almost be impracticable. Every Mission School is a place of Christian worship. The duties of the day are opened and concluded with prayer ; and on the occasion of a visit from the Missionary or his Assistants, the parents and neighbours are invited to join the children in listening to " words whereby they may be saved." And the permanent evidence which a school affords of the practical benevolence of the Christian religion pre-disposes many to meet the Missionary at his stated visits for preaching, who might otherwise be found inaccessible.

Nor are the direct and immediate advantages flowing to the children taught in the schools to be overlooked. On this we shall not enlarge ; many of them, as will be seen from the following details, are brought up

for God; from childhood they "know the Holy Scriptures," and are made "wise unto salvation by faith which is in Christ Jesus."

We commence with the Report of the Mission Schools in Ceylon, where the system has been long and widely established, and accompanied by the most beneficial results. To the excellent remarks which precede the ordinary detail, the attention of our readers is particularly invited.

CEYLON.

SINGHALESE DISTRICT.

The school department has occupied much of the attention of the brethren during the past year, and although in many instances their hopes have not been fully realized, the success they have obtained is fully sufficient to justify a continuance of their exertions. The number of children under instruction is nearly the same as that reported last year, for although many have left the schools to enter upon active life, their places have been filled by new scholars. In general those who quit school are boys in the upper forms; but a reference to the Reports of the respective stations will show that the number in the upper classes is quite equal to that of former years, showing a regular advancement in education throughout the schools. On an average, not less than seven or eight hundred children leave annually, the same number of new scholars being admitted. The majority of those who leave the schools have been accustomed to read the sacred volume for a considerable period; they have been taught from the pulpit during, perhaps, five years—have imprinted on their memory God's commandments—the digest of Christian doctrines contained in the creed, and the larger illustration of those doctrines in the catechism. Happy would it be if each of these youths could be presented with a copy at least of the New Testament upon leaving school, but this we are not able to do, and the lads go into the world with only a remembrance of the things they have heard at school, without a Bible or perhaps any other book to guide them.* Excepting the Scriptures and a few tracts there are no Christian books accessible by them. It is to be hoped that this will hereafter be remedied, but, under existing circumstances, it is no matter of surprise if, when they enter upon life, exposed to numerous temptations to vice, they should become careless and indifferent to vital religion. The seed, however, has been sown, and whenever they hear the gospel they are prepared to understand it. They are acquainted with the phraseology of Christianity, the advantage of which, none can fully understand, but persons who have endeavoured to preach the gospel to Budhists or other eastern idolaters.

Independent of this, the schools are all-important as wresting a weapon from the hand of the enemy; for the progress against error in this country is that of the sap and the mine, and it is necessary to secure every

* This deficiency is for the present remedied, by a most liberal Grant of Scriptures from the British and Foreign Bible Society.

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advantage. If these children had not been educated in the Mission schools, they would most probably have attended the temples; and the bias which education produces, which is now decidedly in favour of Christianity as a system, would thus be in favour of heathenism, and the probability of their becoming ultimately the subjects of the saving grace of God would be indefinitely removed.

The schools are also our public testimonials for Christ, scattered over a considerable portion of this land of darkness. Those connected with the Singhalese district extend along 140 miles of coast; and from them, every Lord's day, the word of life is declared to several thousands, both of children and of adults. If the Mission schools were not in operation whole provinces would be without a single memorial of Christianity. In the extensive district of Matura, not one Christian school nor one place of Christian worship is occupied (except a small Roman Catholic chapel, without a priest) but those belonging to the Wesleyan Mission; and the whole duty of evangelizing that most heathen section of the island devolves upon it. In the Galle district, and from thence to Pantura, excepting the Government school in the Fort of Galle, and the Church Mission establishment at Baddegama, the whole country is in a similar state. In Colombo there is more help, but in the Negombo district, Protestant Christianity has no record but the Wesleyan Mission schools and chapels. Thus vast is the field occupied, while the resources of the Mission are not equal to one-fiftieth part of the demands upon it. Yet much has been effected. During the twenty years the schools have been established, at least 14,000 children have entered upon the active duties of life, having received a Christian education. How many of these have made a proper improvement of their privileges it is impossible to say. Frequently beneficial effects have manifested themselves unexpectedly, and the day of judgment alone will make known the absolute amount of good produced.

If the fact that heathenism still awfully prevails—that in some parts devil-worship is almost universal, be brought forward to show that the good represented to have been effected by the schools is imaginary, it must be acknowledged that heathenism *does* prevail, and that since the restrictions which were once imposed by the Government, upon the erection of temples, and upon the performance of all kinds of ceremonies, has been withdrawn, to a casual observer it would even appear to be on the increase,—but it is only to a casual observer. Those acquainted with facts well know that the same degree of heathenism formerly existed, only the laws prevented its public exhibition. Now heathenism and Christianity are left to grapple with each other in their native strength, and no fear can exist relative to the ultimate result. But the fact does not militate against the usefulness of the schools. The population of the Singhalese provinces, if an accurate census could be taken, would be considerably above 1,000,000. To how small a portion of these have the schools been able to impart the advantages of Christian education! Yet, although the mass has not been penetrated, certain portions of it have been operated upon, and the success resulting from these partial efforts is not less real because the greater part of the people are not affected by it. Effects should only be expected commensurate with the means brought into action.

However excellent education is, and however important, especially to the heathen, in preparing the way for the reception of the saving grace of God, it is, in general, only a preparation, for it is by the preaching of the Gospel that God usually acts in bringing souls to himself by Jesus Christ. By education the moral field is ploughed to a considerable extent;—by preaching in all the places where schools are established the seed of life is sown;—in some instances it has yielded fruit; in others, and, it is a matter of regret to say, in many cases, the seed has given no signs of vegetation, but by continual watering, under the blessing of God, it may yet yield its increase. In the mean time, continued exertion is necessary, and it is only by a patient perseverance that success can ultimately be calculated upon.

A material change has taken place within the last and present year in the view which the heathen take of our schools. It had long been a matter of surprise that decidedly Buddhist parents felt no objection whatever to send their children to Christian schools, and to allow them to be taught, from Christian books, the doctrine of our holy religion. The conduct of the inhabitants of the Seven Korles, as referred to in the Report from the Negombo and Kornegalle station, illustrates this. It is said, "Here is a large population of professed Buddhists, who do not think it prudent to forsake the religion of their forefathers; but, although they have no faith in Christianity, they allow their children to attend our schools, where they are initiated in its general principles. This is a very pleasing and encouraging reflection." The brethren in the more immediate Buddhist districts, such as Galle and Matura, experienced the same willingness for the children to attend the schools, and they also regarded it as a source of encouragement. But whatever good may have been effected, most certainly the parents laboured under the apprehension that the religion taught in the schools was not in reality inimical to Buddhism, but that the two systems harmonized with each other, and that they and their children might with perfect consistency hold both religions to be true, and attend to the rites of both. Although this opinion is most erroneous, it is not inconsistent with the doctrines of Budhu. Properly speaking there is no prayer in Buddhism: their bowing before Budhu's image, and offering flowers, are only intended as indications of that high respect and honour they feel for his memory—that homage of the heart which they pay to him who during his last transmigration was perfect in purity and unerring in knowledge, and thus became the teacher of the three worlds.* But although they do not pray to Budhu, believing that he has altogether ceased to exist, they regard this manifestation of their reverence as highly meritorious. Next to Budhu they esteem the priests as the wisest and holiest of existing beings, and therefore meriting homage, which they frequently pay by prostrations. This will account for a passage in Bishop Heber's Journal. When Mr. Heber asked a priest at Kandy if he worshipped the gods, he replied, "No, the gods worship me." That is, as a spiritual child of Budhu, he possessed supe-

* The first consists of gods, men, demons, &c., who enjoy sensual pleasure; the second, the inhabitants of the Brama Lokas, whose pleasures are mental, although they have bodies; the third, the Arupa Lokas, or disembodied spirits.

rior wisdom and purity, and therefore was a proper object for that adoration which was paid supremely to Budhu. Neither is this restricted to priests; but other teachers of religion, men holy and wise, are, with them, objects of adoration. On these principles, when informed that Jesus Christ came down from heaven, being sent by his heavenly Father to save mankind, it fully harmonized with their system. When they were informed that he suffered to save men, although they would not clearly understand the latter part of the declaration, yet the whole would appear to harmonize with the exclamation of Budhu, while a candidate for supreme dignity in former births: 'Let all the sufferings of sentient beings be upon me, and let my merits be attributed to them.' With these views, although they would regard our blessed Lord as a teacher inferior to Budhu, they would still consider him, from the purity of his doctrines, the holiness of his life, and his active benevolence, as fully entitled to a measure of that adoration which they pay to Budhu as the chief teacher, and to the priests as approximating nearest to the standard of his perfection. Under these impressions they were willing to send their children to school, and they themselves did not object to attend Christian worship; and the inference too frequently drawn from these facts was, that there was an extensive prospect of souls becoming savingly converted to God. It was only by degrees that the ground of this error was perceived; for formerly, when any person who had professed Christianity was discovered to have attended a Buddhist temple and bowed down before the image, he was regarded as basely hypocritical in his profession of faith in Christianity, and influenced to it only by mercenary motives. Circumstances at length showed that the late master of the Matura Singhalese school (a steady man of irreproachable character) expressed the opinion of very many of his countrymen, when he said, "I believe Christianity to be true, but I do not believe that Buddhism is false;" and to this he adhered, although the impossibility of both systems being true was explained to him at some length.

The events which took place last year in the Matura circuit led to a development of the people's views, and means were immediately adopted to counteract this destructive opinion. A paper was drawn up containing a renunciation of the doctrines of Budhu, not only in the mass, but specifying those which were most prominently opposed to Christianity:—a renunciation of all heathenism, including the worship of the Braminical gods, offerings to demons, and ceremonies to avert the malign influence of the stars:—a profession of faith in Christianity, the principal doctrines being enumerated, and making a sacred promise never to offer to Budhu, nor to reverence nor support his priests, directly or indirectly:—embracing, indeed, every thing necessary to a perfect and full renunciation of heathenism and heathen practices, in all their forms, and a full and decided adhesion to Christianity. This declaration was taken publicly by each master in his own school-room, before the largest congregations that could be collected. Had it been made in private no good would have resulted from it, as the people would not have been undeceived. By this their eyes were opened. The rage and madness occasioned by this declaration was mentioned in last year's Report of the Matura schools. In some cases, the parents altogether withdrew their children, and the schools

were abandoned; in others, many of the children were withdrawn, but a few remained;—the Dondra chapel was burnt down, and for some time the agent of Government feared an insurrection of the people. At the ensuing District Meeting the Matura declaration was examined, and with a few modifications adopted, and a resolution entered on the Minutes, that in the maritime provinces, no schoolmaster should retain his situation, nor any person be appointed as schoolmaster, unless he would publicly read this declaration.

The effect produced in the Galle circuit by this will be seen by a reference to the appended Report. Two schools have been discontinued, and the utmost rage and malignity have been manifested against Christianity and Christians. It might have been expected that under these circumstances the schools would materially fall off, but it is matter of gratitude that this is not the case. The storm at Matura has subsided, and both there and at Galle, when one village has shut out the gospel, another has been opened to receive it. Things now stand as they ought to do; the Missionaries understand the people, and the people understand them. The schools are now distinctly known, not only to be Christian, but Anti-Budhuistical; and wherever one exists, it is known and understood that its character is aggressive, and that it aims at nothing less than the complete destruction of every species of heathenism, and the establishment of Christianity as the only true religion. The high and legitimate ground thus taken requires increased and incessant exertion both in the school and preaching departments; and although the Mission itself is weak indeed when compared with the number and influence of its antagonists, "He who is for us is greater than they who are against us."

All the stations are not similarly situated in one respect. The Negombo station (omitting the Seven Korles in the Kandian Provinces) is in general professedly Christian, and there is comparatively little of heathenism. Colombo, being the capital of the island, is a mixture of all kinds; but as the schools extend towards the south, Buddhism becomes gradually more and more apparent, until in Matura it stands in its greatest strength.

A review of the whole shows that the Mission has reason in this department of its labours to thank God and take courage.

COLOMBO STATION.—*Pettah School*.—Our object in establishing this institution, was to afford a better education to promising native youths, than could be given in our ordinary schools. Our last year's Report showed that at the end of the year we had been able to place it on a very respectable footing. In most respects the school has maintained its ground, if we except those fluctuations which were the result of the agitations caused by the increased attention and the enlarged means adopted by the Government for the education of children of all classes in the English language; so that now we have about 80 children in the school.

The boys, as far as it respects their learning, are getting on well, and it is hoped that by the blessing of God we may realize our best expectations. Many of the children being Roman Catholics, we have had some difficulty in making them learn the catechism, as, to use their own words, "the book contains many things against their religion." How far their minds have been improved is apparent from the judgment they thus

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evince. The Bible, we are happy to say, is read by them with pleasure and attention. May this open the eyes of their understanding, show them the error of their ways, and incline their hearts unto wisdom.

The first class boys learn grammar, definition, catechism, and writing. Dictation has been tried to some extent, and, considering their previous means, succeeded tolerably well, but it has been found necessary to pay great attention to effect a correct habit of spelling. In arithmetic they have proceeded as far as Reduction.

The second class boys now read the Bible jointly with the first class, and have just commenced grammar; they also learn spelling, definition, catechism, and writing; arithmetic as far as Subtraction.

The third class learn the second part spelling, a few verses each by heart from the reading lessons in their spelling-book, and read the lessons therein.

The fourth class learn only the first part spelling-book, and some have just commenced the alphabet.

Colpetty School,—which has been long in active operation, continues in an improving state. The scholars in their attention at school are regular, and generally are all present at the opening and closing the services which are conducted daily in the school. The progress which they have made during the year proves the advantage of having such schools in the villages for the dissemination of religious and moral instruction, the influence of which nothing will be able to withstand. On the Sabbath-days the scholars and the adults manifest a great desire to hear the word of God preached, and many attend to it with devotion and serious attention. May the seed thus sown take deep root in their hearts, and bring forth fruits meet for repentance. Several young men who were educated in this school have manifested a desire to be true Christians; their union with the Society has been the means of keeping them from sin and folly.

Tracts have been distributed in this village with great success, both by the scholars and assistants, and during the year have excited much attention and enquiry among all classes. We are now making arrangement for the removal of the school into the Mission Garden at Colpetty, as the situation is much more central, and likely to command both a larger attendance of children to learn, and of congregations on the Sundays. Besides which there is in this town (it may now be called, so rapidly has the population increased) a great want of a female school, and we all know how inefficient such schools are unless they can be vigilantly superintended by an European female. Mrs. Clough being now blessed with good health, she has made up her mind to devote a few hours of each day to this object, as the natives have been begging for such a school ever since we came out,—a wish which would long ago have been complied with had Mrs. Clough's health permitted it. The school-house is now in the course of erection, and I fully reckon on a very flourishing institution in this place.

The present number of scholars is 66, amongst whom are many that under a more careful system of superintendence would no doubt become valuable members of the native society.

New Bazar School.—We have been under the necessity of removing this school during the year to the small chapel in which we conduct

divine service on Sundays, in consequence of the thin attendance of the children, and its removal has had the desired effect. The attendance of the children is better than in the last year, and we are enabled to speak favourably of their improvement. The introduction of Singhalese tracts bound up into one volume to serve as a reading book has done much good, the children are delighted with it, and read it with pleasure; and the *Kavis*, or Scripture pieces, in poetry, have been adopted as a school book, and printed in the style and taste of the Singhalese. Service, which had long been conducted in this place, we now conduct in the Pettah Chapel, to which, when our morning English service was given up, we made arrangements to bring the children of two schools, and as many adults as felt inclined to attend, and we have now a very good native congregation every Sunday morning, and where we hope good is done.

Nagalgam School.—The situation of this school renders it a place of great and increasing interest. It stands in the midst of the greatest mart for native trade in Ceylon, where the main road leading out of Colombo branches into the two principal roads, one leading to Kandy, and the interior provinces, and the other leading to the northern provinces. Here also is the great thoroughfare to the celebrated temple of Calany. Hence, besides the instruction of the children, we avail ourselves of the advantages which this school affords of distributing tracts in the native languages, and publicly speaking to the crowds which are always to be met with. In the course of the year several thousand tracts have been given away, and particularly during the great festivals of the Buddhists. In some few cases the heathen have declined to receive our tracts, but in general we are gratified to observe that both priests and people take, and read them. Thus knowledge is disseminated, and it must work its way into light and conviction in the minds of those who receive it.

Another circumstance gives a character of interest to this school; it being, as before observed, in the midst of an active trading population, the boys that attend are almost all connected with trading families, or have their views directed to mercantile schemes in after-life. So that from this school there annually goes forth a number of young men with a Christian education, who are dispersed over the trading districts of the country, and many of whom, we have the information to assure us, make a most powerful stand against heathenism. This is another of those indirect ways in which our school system is operating on that mass of ignorance and superstition which overspreads this region.

Kehelwatte School.—This school contains at present only 37 children, though there is a population that would furnish more than four times that number. But the people are exclusively of the Washer caste, and find early employment for their children. It invariably happens that this caste of people in the neighbourhood of large towns is exceedingly wicked. They earn much money by their trade, are much addicted to drunkenness, and are in a sense compelled, by the Europeans of all classes who employ them, to work on the Sabbath-day, which is generally made the giving out and receiving day: hence these poor dissipated men and women are seen in every lane, street, and public path, staggering under their bundles of cloths on the Sunday especially, instead of being allowed to attend any kind of religious institution. Such habits operate most fatally on our attempts to do them good, or to diffuse religious instruction

among them. Such of them as conquer the difficulties of their situation and persevere in their efforts to get education, generally throw off the native costume and caste, and putting on the European dress become clerks in public offices, or enter into some respectable way of trade. Instances of this sort of change we have had many;—several from this village; and what is still more pleasing, all such young men retain a decent outward profession of religion, and several of them have become the subjects of the converting grace of God.

The local Government lately enacted a new regulation to enforce a better observance of the Sabbath-day. This was done in consequence of the memorials and petitions of the Clergy and Missionaries, but, as if they intended almost to make a mockery of divine things, the regulation provided that it should only extend to such of the natives as were called *Christians*. The mischiefs occasioned by this law are great; and, were it to be enforced, would be incalculable, for there is scarcely any such thing as good principle or truth among the natives; so that when they are pressed with this law on the subject of Sabbath-breaking, it is only to say, "*We are not Christians*," and we have no hold of them. Hence, Sabbath-breaking in this town is worse by far than ever, and, so far as we are concerned, we think it would be working more wickedness to attempt to enforce such a law. Formerly we could get a congregation of the adult population in this school on the Sunday, now we cannot; the only chance therefore of doing them good, is to go on instructing the children, and distributing tracts among the people, which we have done to a large extent during the past year.

Wellenatte School.—Since our last Report this interesting and important school has suffered much, owing to the indisposition of the master; for several months it was closed altogether, as we could not meet with a man that could exert sufficient influence in the villages to keep it up. Another circumstance has acted unfavourably upon the school as to numbers, namely, our steadfastly refusing to admit any sort of heathen book into it. It is extremely difficult to convince parents that their children are or can be educated unless they are taught to chant the *Ghatas* and *Slokas* of their own authors; and in no place have we been more beset with requests and entreaties to admit them than in this school. Our positively refusing so to do induced many of the parents to withdraw their children, and a Buddhist priest was invited into the village to open a heathen school in opposition to us; but our school gets on well; there are 62 children in it, and the master is a superior man, formerly a Buddhist priest, but now a Christian we believe in the best sense of the word, and one who brings his scholars rapidly forward in reading, writing, and arithmetic; and in the catechisms, and all such elementary works as unfold to their minds the principles of Christianity. In connexion with this school we have a small class of natives truly pious, and who are great ornaments of their Christian profession.

Dehewelle School.—The beneficial effects resulting from our labours in the surrounding villages through the medium of this school continue to be apparent. The character of the master, and of the class of natives to which he belongs, as well as several instances of striking conversion among them from the most degrading heathenism, namely, the worship of the devil, have been given in former Reports. During the past year

we have met with nothing in his proceedings that has diminished our confidence in him, or cast the slightest stain on his character as a Christian. It is evident he labours among the people of his caste, the demon priests, many of whom attend preaching, and two or three are now candidates for baptism. A number of the former converts have been baptized, who readily and in the presence of good congregations, read the public renunciation of heathenism in all its forms, which we now require of all adults, and by all parents who bring their children for baptism.

There are 68 children in the school, who are very regular in their attendance, considering how much the hamlet is scattered where they reside; and the congregation which assembles on the Sabbath-day is one of the most attentive we preach to. Great numbers of tracts have been distributed, which have been readily and thankfully received.

New Road School—Is situated in the midst of a Roman Catholic population, who did not at its establishment last year evince any unfavourable feeling against us. The number of children was large and the attendance good. We introduced the same school books, catechisms, &c., as into other schools; we established preaching on the Sabbath-days, and numbers of the inhabitants attended. But soon after these favourable beginnings, but more particularly during the past year, opposition from the Papists began to appear, and efforts have been made to deter the parents from sending their children to the school. These, however, were in a measure ineffectual; the people had begun to see the value of education to their children, and when the Roman priests saw they could not prevail, but that the people would have their children educated, they established one on their own principles. This was done not only to counteract our efforts, but in the hope eventually of turning us out of the neighbourhood. The children of some of the most rigid Catholics left our school and went to their own. This was not to be wondered at; but we considered it our duty to stand our ground, which we have done with good success. We have now 60 scholars in the school, who are diligently pursuing that Protestant Christian education which we give in all our other schools, and we must leave the result in the hands of the great Head of the Church.

Bambellepittya School—Was opened in the course of the year under very peculiar circumstances: some time since a number of Buddhist priests, encouraged by a native headman or two, who are the most perfect of all hypocrites, came and settled in the village, and began most vigorously the erection of a temple and the other buildings requisite for a small kind of collegiate establishment. For a while heathenism was to all appearance indisputably triumphant. There was, however, a native in the village who had received good from the ministry of our much respected brother Harvard. This good he had retained, and he appears now a very sincere Christian. He felt a concern for the cause of Christ, and in the best way in which he was capable secretly promoted the establishment of a school; but, for nearly a year, he and another or two were frowned out of their object by the headmen. At length they broke through all restraint and fear, and came and entreated that we would establish a school among them; or rather, that we would take under our care one already established, in which nothing but heathenism was

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taught. On the day appointed for taking charge of this school we were on the spot, where a large concourse of people had assembled; and it was really a very affecting scene to witness about 50 fine intelligent-looking children, each holding a heathen school-book in his hand, containing the most worthless and abominable trash. We had to act with caution under such circumstances. I first explained that as a Christian minister, and sent by the Christian church, I could not give my time, or go to any expense, except to teach Christianity; and the parents and the people would see that if we took this school under our care, I should act unfaithfully to those who had sent me, but especially to the eternal Jehovah and to Jesus Christ, the Saviour of the world, if we allowed any heathenism to remain in the school. The children were then ordered by their parents and the master to advance and give up their heathen books, and they were piled up on a heap on a small table. We had taken with us a supply of our own books, and each child was now furnished with a Christian school book suitable to his attainments, and for the first time perhaps in their lives held in their hands any record calculated to give them any idea of Christ, or of his religion. This being done, the master, a nominal Christian from the Dutch time, advanced into the middle of the assembly (we met under the shade of trees in a coco-nut grove, as the school would not contain one-third of the people), and read aloud the public renunciation of heathenism, which was listened to with almost a breathless attention; and when he had concluded, there was a general burst from the people of "*hondi*," i. e. "that is good."

NEGOMBO STATION.—*Negombo English School* contains from 20 to 30 children, a few of whom are able to read the Testament. I have often thought that if we had a master qualified to teach the higher branches of arithmetic, the school would not only be considered a more important institution by the parents, but it would secure a longer continuance of the children at school, which would be highly advantageous in a religious point of view, as the instruction which from time to time is given them would be likely to make a more lasting impression on their minds, and those portions of the Catechism and Scriptures which they are in the habit of committing to memory, would not be so soon forgotten. The Sunday-school here, which is superintended by Mrs. Kilner, might suggest some very pleasing reflections, for the greater portion of the children are Roman Catholics; yet, although the school hours, commencing and ending with prayer, are principally devoted to giving Christian instruction, the attendance is always very regular, and sometimes comparatively numerous. The other day my heart leaped with joy to hear four Catholic children repeat, with admirable correctness, the whole of that beautiful hymn, "O for a thousand tongues to sing," on which Mrs. Kilner took occasion to describe to them the nature of the blessedness of Heaven, when a little boy, who had rendered himself conspicuous by his good behaviour and proficiency in English, was observed to be much affected, tears standing in his eyes. Mrs. Kilner then turned her attention to him, and asked whether he would not like to go to such a blessed place. He replied, though bashfully, yet with great emphasis, "O yes."

Negombo Tamul and Singhalese School.—Contains about 30 boys, who are very regular in their attendance. Considerable progress has been made by eight or ten of them during the year in reading, and, as a re-

ward for their industry, I gave a copy of the Tamul and Singhalese New Testament to each of them. Several of them have begun to learn English, in which I hope they will be successful.

Dalapotte School.—Presents no new feature of an interesting nature, except it be that the present teacher was once a scholar in the school, a very steady young man and a good reader. His father is a member of our Society, and, being a clever doctor, possesses considerable influence in the neighbourhood, which he uses, as far as he can, for the advancement of our good cause. The number of children is little more than last year: the congregation is also at present larger than usual, and 7 young persons have lately joined the class. I hope the master will be made useful to many young persons in the village.

Bolewalane School.—Affords us but little encouragement. Not more than half a dozen boys have learned to read the Testament during the past year; but we feel thankful that even so few are in possession of the Word of Life, which is able to make them wise unto salvation.

Kurrene School.—Is about on a par with that of Bolewalane; they are only half a mile distant from each other. A union of the two places, with an active teacher, might probably be the means of producing some good. It is a distressing circumstance that the people of this neighbourhood do not value education at all. The schoolmasters, in order to get together a few scholars, have to go through the village actually demanding the attendance of the children at school, for they are paid according to the number of children who attend.

Kattaniake School.—Is situated a mile from Kurrene on the same road, and although we have but a small congregation on Sundays at this place, the school is in a prosperous condition. It numbers nearly 40 boys and a few girls. I hope that an attachment to the worship of God will be produced in the minds of the young by their attendance at school and at public worship. Several of the females have made considerable proficiency in reading, being able to read the New Testament with fluency.

Seedua.—Is the residence of the Assistant Missionary, and the school in that village is constantly under his eye. The schoolmaster is a truly pious man, and has for many years maintained a high character for integrity and attachment to the Mission; he is also a good local preacher, and pays particular attention to the instruction of the children in the principles of Christianity. A school was established in this village at the commencement of the Negombo Mission about eighteen years ago, which has continued in operation to this day. Almost every young person in the place has received instruction in it, yet it is a matter of regret to observe that the greater part of the men evince no attachment to true religion. Seldom are they seen at the Sunday morning service; but the young females are neither so ungrateful for the benefits they have received from the school, nor so regardless of their eternal interests. Many of them are united to us in church fellowship, and are walking in the fear of the Lord. A short time since, at Seedua, several of them spoke of the goodness of God through Christ in a strain of uncommon fervour and simplicity.

Mooklangam School.—Has long been established, and the fruit of our labour has already appeared. A number of young females who have

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been educated in our school are united to our Society, and adorn their profession by sincere devotedness to God. It would be peculiarly gratifying, would space permit, to mention many particulars in which the young people of this village, especially the young women have evinced a superiority of intellect and behaviour over those who have not received the benefits of education. But we have not unfrequently to regret that these lovely blossoms are often blighted, being compelled by their parents to marry persons who are utterly regardless of religion; and often are carried away to reside in distant villages where the gospel has not yet been introduced.

Bandarawatte School.—Being contiguous to Seedua, may be looked upon as only a branch of it. The attendance of children is from 20 to 30 boys and girls, whose improvement in reading, in catechism, and in prayers is very pleasing. It is encouraging, that all the young persons of this village have not forsaken the ordinances of religion when they have left the school. Several of them attend divine service on Sundays, meet in class, and are praying young men.

Dandugam School.—Was in a flourishing condition for some time after its commencement in the beginning of 1833, but the indolence of the master has lately rendered it less prosperous. We have now got a new and more active one, under whose care I hope it will again be well attended. Several boys are able to read the Testament with fluency, and correctly to repeat the prayers and catechisms.

Udamitte School.—I cannot speak in terms too high in praise of the diligence of the master of this school. He is an elderly man, and is sober and steady in all his movements. Every visitation brings before me some pleasing instances of improvement, both in reading and in the exercise of the memory. The school was opened in the middle of last year, and the extent to which the children in general have learned the first principles of religion cannot fail to produce sentiments of the sincerest thankfulness: the promptitude with which the grand-children of the master in particular, who live under his roof, answered a number of promiscuous questions on the subject of Christianity, which were put at the last visitation, afforded me the highest pleasure; as I considered it an evidence that he is in the habit of instructing them in religion, as far as he can, not only at the school, but also at home. The last time I preached there, nearly 200 adults were at the chapel.

Raddula School.—This village is parted from Seedua by the river Dandugam and a few paddy-fields. Here again the school has to struggle with difficulties from many sources, but still we have sufficient encouragement to induce perseverance in our great work. Several boys are capable of reading, and a few can write; but I am sorry to say that they are deficient in their knowledge of the catechism and prayers. We have divine service here in the school-room every Sunday evening, when the congregation is comparatively large. It sometimes amounts to 50 adults, besides the children.

Pusmelle School.—The good which has been produced by the establishment of a school in this village perhaps cannot be told: for although the intellects of the children are not superior to those of the surrounding villagers, yet their hearts always seem to be much more affected when spiritual subjects are brought before them. It is very

encouraging to hear the head master, who is a converted man, tell of the wonderful manner, at least wonderful to him and to all around him, in which he was led to become a partaker of true religion. In the absence of regular Christian instruction he was led by the Spirit of God. Several young men have lately been baptized, and upon the occasion made a public confession of their faith in the Christian religion.

Tempoley School.—Contains from 20 to 30 children, several of whom are able to read and write; but we have here to lament that the boys as they grow up into years, in general act as if the duties of religion were no longer binding upon them after they leave the school.

Rillegalle School.—Together with the five following, is situated in the Kandian Provinces, about 30 miles from Negombo, an agricultural district. Although the people do not set any great value upon the benefits of education, and are not therefore much inclined to send their children to school, but rather to employ them in some trifling work in their gardens and fields, yet I have always found that in this part the schoolmasters possess that influence in their several villages by which they can command attendance at school. In this neighbourhood hundreds of boys have been taught the principles of true religion, so far as a knowledge of them can be obtained by the youthful mind from the sacred Scriptures, the creed, prayers, and catechism. In a knowledge of the last three, the boys in this branch of the circuit excel those in our schools on the coast. This circumstance sufficiently indicates what will be the result of our school establishment in this quarter if followed up by constant instruction in Christianity by zealous and qualified persons. For here is a large population of professed Budhists, who do not think it prudent to forsake the religion of their forefathers, but who, although they have no faith in Christianity, allow their children to attend our schools, where they are initiated in its general principles. This is a very pleasing and encouraging reflection. The school at present contains about 20 boys; some of them are able to read and write, and repeat the catechism fluently.

Kaudamuni School.—At my last visitation, only a few boys were able to read, the bigger boys having left the school, some of whom attended the examination to give us a proof that they had not forgotten their prayers and catechisms.

Udavellewatte School.—Contains but few children, there being only seven houses in the village. I found three boys able to read the Testament, and five repeated the whole of the catechism, the prayers, the ten commandments, and the creed. Two young men were there who had long left the school, to show that they had not forgotten what they had learned.

Dambadinia School.—Contains the same number of boys as I found at my last visitation; four of them read the Testament fluently, to each of whom I gave a copy as a reward, which they promised to keep clean and read to their parents and companions; three repeated the whole of the catechism, and two the most part of it. I enquired of the master, who is a native of the village, if he went to the temple of Budhu in his village. He replied that he neither went to that nor to any other temple; and the priest of his village is extremely angry with him for having prohibited the children of his school from going to the temple at the

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last great offering day. Many of them, he remarked, strictly attended to his injunction.

Muttugalle School.—Contains 27 boys and 10 girls. Six of the boys read the Testament and recited the whole of the catechism, the creed, and the ten commandments. Most of the rest read the poetical school book, and one in Hardy's "Reading Made Easy."

CALTURA STATION.—No. 1. *Caltura English School.*—Poverty still presents a strong obstacle to the regular attendance of some of the boys belonging to the lower classes in this school; but the progress of the children in learning, though not very considerable, is yet such as to meet all our reasonable expectations. They have all, we hope, advanced a little in their knowledge of sacred things; and we humbly hope and heartily pray that they may all savingly know the things which relate to their eternal peace.

The master of this school, who is a pious man, and a member of our Society, says, that the majority of the children under his care have obtained a knowledge of "the only true God;" and, as far as they have understanding, fear and respect His glorious Name. If a newly admitted boy is heard taking God's name in vain, that boy's conduct is instantly reported, and he receives suitable correction or reproof. Did the parents of the children properly and carefully second our efforts for their intellectual and spiritual benefit, we might hope to see much more blessed effects follow the instructions which they receive. But, alas! the evil examples which are exhibited to them at home, eradicate or check the growth of the gracious precepts and principles which we perseveringly labour to implant in the tender and promising ground of these children's hearts. Nevertheless, in the work of private and public instruction, in our prayers, in our faith, and in all our varied efforts "to teach and preach Jesus Christ," we desire assiduously and unceasingly to imitate that distinguished woman who had from Him who knoweth all things that high commendation, "SHE HATH DONE WHAT SHE COULD."

No. 2. *Caltura Singhalese School.*—This school being more immediately under the eye of the Missionary, the diligence and improvement of the children is greater than in some of our other schools. The master has attended to the duties of his vocation with his usual diligence and success. The children under his care are, considering their age, well forward in their learning, and we cannot doubt will profit by the truths which they are instructed to regard as truths taught by God,—the words of Him who "cannot lie." The Missionary resident at Caltura preaches to them once a week, and they hear with attention; and therefore we hope they hear with profit too.

No. 3. *Dezastra School.*—I was gratified lately in catechising the children of this school by the readiness and pleasure with which they correctly responded to every question put to them. It is true, none but the infinitely great "Father of spirits," the omniscient and "only wise God," can tell how much *real* knowledge is possessed by each of these cheerfully ready repliers to the various questions put to them on the subject of religion. But, a "form of sound words" in the mouths and memories of our school children must never be thought unimportant. It is a "good foundation" for further instruction. The master seems really concerned to promote the success of Christianity as a system of

Divine Truth; and though his knowledge of saving truth is extremely imperfect, yet his zeal is not therefore wrong. He has had frequent disputes with inhabitants of his village on the subject of Buddhuistical superstition, atheism, and idolatry; and the children of his school, we hope, well know that they are no gods which are made with hands. They are certainly in the way to know "the only true God," and Jesus Christ whom he has sent. The Missionary from Caltura generally preaches in the school-room in this village once a week; and he most earnestly prays for its poor benighted inhabitants, that God, for Christ's sake, would "give them repentance to the acknowledging of the truth."

No. 4. *Kalamulla School*.—This is a new school established at the commencement of the present year. The village is very populous. It is situated mid-way between Caltura and Paiyagala; and, as the place is so easily visited, as many of the inhabitants desired to have the school established among them, and as an influential headman engaged to erect at his own expense a suitable building, and to patronize and promote the prosperity of the school, it was judged that we had here a favourable opening for usefulness. At first, more than sixty children attended daily to receive instruction; and many adults attended the public preaching of the word. But it has happened here, as frequently it has happened elsewhere:—when the novelty was worn away, there was a falling off in the attendance of both children and adults. This diminution, however, has been effected in part by another cause. The jealousy of the Catholic priest was excited by the prosperity of the school, and the number of children and adults, many of whom are Catholics, who regularly attend. He therefore threatened all who should send their children, or go themselves, to the Protestant places of instruction and worship, with excommunication.

If ignorance is not "the Mother of Devotion," it is certainly the Father of many foolish and fatal errors. The poor people of this village, ignorant of the true Gospel of our Lord and of His Christ, are exceedingly afraid where they have absolutely no cause of fear,—afraid of the perfectly powerless anathemas of an antichristian priest. Though our school in this place is thus in some measure "cast down," yet it is "not destroyed;" and we have no wish to surrender the fort so soon and without a struggle with the foe. Considering the length of time that this school has been established, we have reason to be satisfied with the progress which the children have made. Once a week I preach to them and those adult inhabitants of the village who attend; and I have been at times cheered by the marked attention paid by them to "the word preached." The school being erected by the way-side, we have some "way-side hearers." May the "precious seed" take root in their hearts, and bring forth fruit to perfection. And may their "End," and the "End" of all the children in this school, be "Everlasting Life."

No. 5. *Paiyagala School*.—The school-room in this village being situated very unfavourably,—standing in the neighbourhood of an arrack distillery, and in the dense shade of many surrounding half-grown coconut trees, and also being very old, and requiring many repairs, another suitable bungalow was built at the commencement of this year, in a more eligible situation. This removal has promoted the prosperity of the school. The adult congregation has also been in consequence increased.

I preach here also once a week, and have been often gratified by the very marked attention of the hearers, both children and adults. The school-master is one of the most pious and consistent members of our Society; and we hope that the influence of his example is salutarily felt in the village. He speaks of the children under his care as being "obedient children," and of their parents as being grateful for the instruction communicated to their offspring. May both parents and children be gratefully obedient to the infinitely great and good Father of the human family: may they all gratefully render to Him "the obedience of faith," so that they may all obtain "salvation," and that "God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

No. 6. *Barbareen School*.—The same master is still employed, and still maintains the same excellent character, and manifests the same praiseworthy diligence as in former years. If his success in the work of instruction has not been more conspicuous than in former years, it is not because of any diminution of his love to the children under his care, or any lessening of his labours for their intellectual, spiritual, and eternal good.

The moral influence of this school, and of all our schools, would be more conspicuous and considerable if the children remained longer under our care and instruction. But they almost all leave us as soon as they have learned to read and write. Most of their parents are poor, and therefore the children are required to labour as soon and as much as possible for their own support. But surely it is not an unimportant or a profitless service which we render them when we give them the key which opens the Book of Divine Truth,—when we teach them to open the Seal of the Fountain of Life. They go to various earthly occupations, having first been taught the words and the worth of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The children now in the school are encouragingly forward in the knowledge of the Great God, even our Saviour Jesus Christ. May they all know that "we have not followed cunningly devised fables," in regarding as imperishable truth the "exceeding great and precious promises" of Him who "cannot lie."

No. 7. *Melegama School*.—The village in which this school is situated, is a village of devil-dancers. They have long been renowned for their skill in doing deeds of darkness, but rays of heavenly light now shine around and on them from a "house of God." The children are enlightened by the blessed beams of Divine Truth; and from them we trust that light will be reflected on their benighted parents and friends, many of whom will not yet come to the light lest their deeds should be reprov'd. We might mention many things relative to our school in this place were we credulously to regard all that we hear respecting the success of our labours in the work of Christian instruction. It is pleasing, however, to know that those inhabitants of this place, who "hear the word of God," evidently begin to see the folly of atheism, Buddhism, devilism, and all divine services paid to any but the one living and true God.

No. 8. *Waduwe School*.—In this place also we have reason to believe that our labour in the work of Christian instruction has not been

altogether in vain. A girl of this school, named Bastiana Peris, was lately called by her parents to accompany them when they were going with a large crowd, in great pomp, amidst shouts of joy, the deafening sounds of tom-toms, and a procession of dancers, to the temple at Uggal-bodde, to pay their yearly vow. But, though such pleasures, such sights, sounds, and ceremonies are generally tempting to children, she refused to accompany her parents, and told them plainly that their conduct would greatly displease God. They, though they would not listen to her, yet consented to leave her behind. Some time after this they called her again to accompany them to the temple at Waduwe, a multitude going with them to offer flowers to the image of Buddhu; but no persuasions could induce her to go. "Why will you not go?" asked her father. She answered, "I will not go because I should thereby sin against the Almighty, 'the only true God.' God wrote and gave to Moses on two tables of stone the ten commandments; and in the second commandment he says, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them.' God," continued she, "is a God of truth, and will most undoubtedly punish all idolaters; and should I worship an image, I know He will send me to hell. I cannot, therefore, accompany you. But I entreat you to come and hear what the Padri says when he preaches in our school on Sundays." I hope we may regard this as a *specimen* of the spiritual and practical good effected by our school in this place.

No. 9. *Pantura School*.—Twelve of the boys in this school are met in class once a week by the Assistant Missionary. Some of them have lately begun to pray extempore, and all of them are, we hope, growing in grace. The adult congregation in this place is small, seldom exceeding ten persons. All the influential people here,—the rich, the mighty, the noble,—are Buddhists. They have two temples in the village, and are continually using their influence to prevent adults from attending a Christian place of worship. However, considering the number of children in the school, whom we are continually endeavouring to teach "that an idol is nothing in the world, and that there is none other God but one," and considering the general state of our work here, we may conclude that we are even here gaining ground. The instructions which these children receive are not wholly counteracted by the superstitious and wicked practices of their parents and friends. I shall mention one fact in proof of this:—a boy of this school, named Jeronis Rodrigo, was lately bit by a very poisonous snake called a *polonga*. When he was in a most dangerous state, the medical man who attended him, brought a charm and attempted to tie it upon him. The boy, seeing this, said, "Do not fasten the devil to my arm; he is no good one; he takes all those who worship him to hell; and should I consent to your fixing any work of his to my arms, he will drag me also to that place. I am a boy who worships Christ. Christ, who healed much greater diseases than mine, is able to help me also. Therefore I shall look up to Him, and Him alone for help." The boy by thus speaking prevented the attempt made by his parents and friends to fasten a charm on him. This school, like the rest of our schools, is daily commenced and concluded with prayer and praise to God:

No. 10. *Wekadda School*.—The master of this school is a zealous young man. He not only begins and concludes the school with prayer, and attends to the common duties of his office, but he also makes himself useful by his endeavours to turn his bewildered countrymen “from darkness to light.” He is much pleased when he is directed to read a sermon to those who attend at Wekadda on Sundays when we are unable otherwise to supply the place.

Sometime ago, a school-boy here was dangerously ill, and as there was little or no hope of his recovery, the master, suspecting the boy's friends would, as it is usual in this country, cause some devil-ceremony to be performed, went to the place, and spoke to the boy respecting the great evil of such things. The boy thereupon said that his friends had made the attempt already, but that he did not accede to their wishes. He added that, whether it should please God to restore him to health, or to remove him to another world, he would only take medicines, and would never consent to any kind of ceremony being performed. The boy was then very weak and could hardly speak. The master then spoke to him a little more on the love of Christ, and desired him to pray. He immediately clasped his hands and repeated the Lord's Prayer. He was afterwards restored to health without having sought for help in any “works of the devil.”

No. 11. *Imbulliya School*.—Some time ago this school was greatly fallen, but it has much prospered of late. The progress of the children is encouraging, and the adult congregation is considerably increased; so that among the children and adults of this place, we have now a delightful prospect of increasing usefulness. Some of our hearers in this place are not shutting their eyes against the light of Divine Truth. I may adduce a proof and an illustration of this:—

A man who attends our place of worship here was called by another to accompany him to hear Banne, a sacred book of Buddhu; but he declined. The Buddhist urged him, but the other said, “I hear a better Banne, a Banne from which I learn how I can be saved here and hereafter. The Buddhist, understanding that the other alluded to Christ and his Gospel, began to mock at him. But he in reply seriously warned the Buddhist, telling him that it is God who created and who upholds the world; that this God is the disposer of all events; and that He is able to kill, and to cast those he kills into hell, or to receive them into heaven; and that if he (the Buddhist) would not now take warning, this God whom he now dares to ridicule, will undoubtedly call him to an account, and hurl him headlong into hell. “You say that Buddhu is dead, and that he will not come to reward the righteous, or to punish the wicked. I could not therefore follow such a one.” This warning made the Buddhist more serious, and he soon left his friend, but displayed towards him a sullen resentment; but, we trust the silenced gainsayer will speedily be saved from “the error of his ways.”

No. 12. *Bolgodda School*.—We have a great many reasons to be thankful for the present prosperity of this school. We preach here twice in the week, and have generally, besides the children, a congregation of from twenty to fifty adults. We have here also a juvenile class of 10 members, most of whom endeavour to be useful to their countrymen by reading to them the word of God. The people here seem desirous to be

instructed. They often enquire of the master about the coming of the Missionary, at the same time expressing their wish to hear the preaching of the word.

No. 13. *Bandaragama School*.—This school too, we may safely say, is in a prosperous state. We have preaching here also twice in the week. Those boys who have been educated in, and have left the school, show great attachment to us and to the cause of God. They not only attend in this place to hear the word of God, but they endeavour to bring their friends also. The sight of the congregation here is always cheering. There are seldom less than sixty or seventy adults present, besides children. Formerly this place afforded a Christian labourer but little comfort: but the scene is cheerfully changed. The people seem to be anxious and glad to hear words whereby they may be saved, and the school children frequently read their catechisms, and various tracts which they receive from us, to their parents and friends.

A young boy of this school, called Badalge Kalloo Nainde, was lately very sick. His parents agreed to have a devil-ceremony performed for the boy's recovery, but he entreated them to desist, and to give him some medicine, and to send for the schoolmaster to pray to God for a blessing, so that the medicine might have the desired effect. The master, hearing of this, went to the place where the sick boy was, and, as he saw that no ceremony had been performed, and that the boy was very glad to make his supplications to God for help, he continued going to the house daily, and prayed with the boy and his parents till it pleased the Almighty to restore him to health. Another boy of this school, called Don Alexander, had been bit by a Cobra Capella, and while the boy was nearly fainting under the most excruciating pain, the Singhalese medical man who attended him gave it as his decided opinion, that there was no hope of his recovery unless an offering called *dolle pideni* should be made to the devil. "What," exclaimed Alexander, "are you all about? In the name of God apply some medicine to the place before I die. My pain is most unbearable." "No," replied the medical man, "that will not do: medicine could not take effect unless the requisite offering to the devil be *first* made." "Alas!" responded Alexander, "cannot we pray to a greater Power than the devil? Oh! apply some medicines soon." "You are a stupid boy," said the doctor angrily to his patient, "I tell you again, that unless at least a charmed thread be tied upon you all my exertions must undoubtedly be in vain. Lose therefore no time, but send for a devil's priest." "No," said Alexander, "I want no devil's priest here. I will not sin against God by consenting to this. God is almighty. He can heal; and He can kill. Should it please Him, He is able to give healing power to your medicine. Therefore lose no further time: but apply some medicine immediately." The doctor was at last constrained to apply his medicine without the charm; and, according to the faith of Alexander, God gave healing power to the medicine used; and, having suffered about forty-eight hours, the boy was restored.

No. 14. *Ballantudawe School*.—We have established this school in the place of the one we had last year at Wissidagama. Of that school I said in my last year's Report,—“It is certainly the least prosperous of all those schools which are at present under our care.” And that had been its character for several previous years. It was therefore deemed

advisable to remove it. We did not wish to abandon our advanced interior post without going on to "the regions beyond." We therefore established a school at Ballantudawe, where we have an adult congregation of from fifteen to twenty-five, who pay particular attention to the preached word of God. We have great reason to hope also that the school will prosper. The progress of the children in this place is yet comparatively small.

No. 15. *Egoddla Uyana School*.—This school still retains the good character which I have given it in former years. The children continue, as formerly, to make progress in their learning, and are very attentive to the preaching of the word, and the public worship of God. We have good reason to hope that the truly valuable instructions which they receive, both publicly and privately, will be to them an everlasting benefit. Those of them who meet in class, walk in a manner worthy of their profession as the followers of Christ; and thus are an excellent example to their schoolfellows. Some of them publicly exercise the gift of prayer; and we trust that they all have a portion of its spirit. Our adult congregation in this place also is now increasing.

No. 16. *Gorakana School*.—This school also continues to prosper, though there are some adversaries. A fair proportion of the children have committed to memory the whole of the Conference catechism, and the general progress of all in religious knowledge is encouraging. They are evidently beginning to think a little for themselves. In August last, many people in this village suffered much from fever. A schoolboy who had been afflicted, shortly after his recovery, attended the school. His schoolfellows, seeing that he had a charm tied to his neck, asked him how, notwithstanding his being a Christian schoolboy,—one who knew something more about God than the rest of their countrymen,—he could permit a charm to be tied to his neck. The boy who wore the charm replied that no devil's ceremony had been performed; and that what he wore was not properly a charm but a *peritnul*;—a thread which the Buddhist priests tie after chanting some Pali verses. He added, however, that this thread had cured him of his disease. Instantly another boy, who had had the fever a few days previous to this, said, "I had the fever as well as you. I did not allow any person to tie any such thread to my body. I used medicine; and I have recovered my health. Pray," continued he, "did *you* take no medicines?" "Certainly, I took medicines," replied the other, "but my parents say that I have been cured by virtue of this thread which I wear." "Oh!" exclaimed his schoolfellows, "you are sinning against God by such sayings. Such a thread or rope as this can never cure you. People tie a rope* to the neck of beasts, and do you want to make yourself a beast?" The boy who had the thread tied to his neck, knew not what to say in reply. Then another of his schoolfellows, playing still more fearfully upon the word than the rest had done, said that the Government ordered a rope to be put round the necks of murderers; but ropes ought not to be put on the necks of good people.

* The playful, proper, and perhaps not unprofitable humour of the boys in this retort would be completely lost in a translation of their sayings into another language, were I not to explain that the original word which they used, signifies either a *thread* or a *rope*. Those in England who understand Singhalese may look into Clough's Dictionary, sub verb.

"A rope," said he, "well fits the neck of a wicked person; but of no one else." On saying this, he put his hands to the neck of the boy who wore the charm; and having broken it off threw it away.—Thus these children and people begin to despise as well as to forsake "lying vanities;" and to put their trust in HIM only, in whom we have our being, and all our bliss.

No. 17. *Morotto School*.—Towards the latter part of this year the English teaching was given up in this school, an English school having been established by the Government. Eleven boys have left on this account in order to learn English in the Government school. The master of this school is a pious and diligent man. He makes himself useful in every way. He preaches occasionally. He also leads a class. The children are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The son of a Buddhist, lately admitted to this school, was a very wicked boy; but, hearing of the evil of sinning against God, and of the good which may be obtained by worshipping and serving Him in spirit and in truth, he turned from his evil ways. He has committed the whole of the catechism to memory, and appears concerned for the salvation of his soul. He not only himself attends Divine service regularly; but, by entreaties, he has also persuaded his mother to hear the word of God. This boy lately accompanied his grandmother to Colombo, from whence he was taken to the temple at Calany, and was directed to offer flowers to the image of Buddha; but he refused, asserting that such an offering was a great sin against the great God, his Creator. He subsequently succeeded in prevailing with his father also to attend Divine service; and we have now the pleasure of seeing this once bigoted Buddhist family attending to hear the word of God. Thus the religious instructions given to the children in this school have been, through the blessing of God, the means of bringing some, who never previously cared about the welfare of their souls, to hear the joyful tidings of the Gospel.

GALLE STATION.—In our school department during the past year we have had several difficulties to grapple with, which have led to the relinquishing of two of our schools; but the number has been filled up by the commencement of two others under more favourable circumstances. Our chief difficulties have arisen in consequence of the introduction of a public declaration against Buddhism and a confession of faith in Christianity, required from all our schoolmasters, to be made in their respective villages, in the presence of the largest congregation that could be assembled. The effect of this has been the removal of some masters, who, under the mask of Christian teachers, were firm believers in Buddhism, and secretly infused precepts into the minds of the children directly opposed to the truth. For so long as their masters wore the mask, of which the children could not be ignorant, the children would think themselves perfectly justified in adopting the same line of conduct. But we trust that most of these masters have been purged out from us, and that our schools for the future will be in a more healthy and efficient state, when it is distinctly understood that they are Anti-Buddhistical and purely designed to inculcate Christian precepts. While it is known that all our masters are required to conduct their schools on Christian principles, it will give a more decided character to our schools and to our masters.

The schools at present under the care of the Mission on this Station are:—

No. 1. *Galle Fort English School*, which continues in a prosperous state. The master is diligent, methodical, and persevering; and, what is still better, steadily and decidedly devoted to God. The school contains 65 boys and 15 girls. Many more might be admitted had we a more spacious school-room. Twenty-four read the Scriptures well; several of them are considerably advanced in Arithmetic, and in the rudiments of English grammar and composition. Thirty-one repeat the First Part Catechism, the Creed, the Ten Commandments, and the Lord's Prayer. The most serious of them are met in class every week, to receive religious instructions, among whom some afford very pleasing indications of genuine piety. May these blossoms of grace never be blighted by sin!

No. 2. *Fort Sunday School*.—Incalculable good is expected to result from this institution. At the commencement of the year the master of the English schools met such boys belonging to the week-day school as were disposed to attend, on the Sunday, for the purpose of reading the Scriptures, singing, and prayer. It was judged advisable to extend the plan, and to commence a Sunday school on a larger scale. We were more readily induced to adopt the suggestion in consequence of several serious persons offering to become teachers, together with the awful disregard of the Sabbath we witnessed around us; and our labour in this department has been abundantly blessed of God. The Sabbath day is more sacredly and religiously observed; a thirst for Scriptural Knowledge is rapidly extending, while indications of genuine piety in some of the children afford us cause of great encouragement. At some of the monthly examinations of the children I have often been astonished at the portions of Scripture and number of hymns that some of them have repeated, especially the girls; some of them will say two or three chapters and three or four hymns that they have committed to memory during the month, besides sustaining a strict examination on all that has been read in their respective classes. And when it is kept in mind that these children have the difficulties of a foreign language to contend with, the proficiency is more surprising. Such is the desire of some to come to the Sunday School that, when prevented by the weather or any other circumstance, the poor children weep bitterly, and entreat that they may be allowed to attend. Besides the instruction the children receive on the Sabbath day, the elder among the boys are met on Tuesday evenings, and spoken to on religious subjects, and have something edifying read to them by a pious young man, who is a teacher; and Mrs. Toyne meets the girls on Friday evenings for the same purpose. The delight and anxiety of the children to attend on these occasions are truly cheering. It has frequently been my habit on visiting the school to read a memoir, or some instructive anecdote to the scholars, from the *Child's Magazine*; and also to distribute a few numbers of the same at the monthly examination, as a reward to those children who have most distinguished themselves by their behaviour, and by the portions of Scripture and hymns they have committed to memory; which, while it has stimulated them to diligence, has promoted a love to religious publications. For the purpose of meeting the growing desire for religious knowledge the teachers and a number of the children have entered into a monthly subscription for the promotion of a Sunday School

Library, the books for which we expect will arrive from England in a short time. The school contains 100 boys and 50 girls; 8 male and 4 female teachers, who attend every Lord's day from two to four o'clock in the forenoon, and devote themselves diligently to so good a cause.

No. 3. *Langeddere Singhalese School* is situated at a short distance from the Fort, and all the children are required to attend Divine service in the chapel every Lord's day. It is with pleasure I have observed a great improvement in their behaviour during the worship of Almighty God, while they repeat the responses in a devout and regular manner. This school contains 50 boys and 25 girls, of whom fourteen read the Testament, thirty-one repeat the First Part Catechism, Creed, Lord's Prayer, and Ten Commandments. The girls are taught to work neatly, and the school promises to be a blessing to both sexes in the village where it is situated.

No. 4. *Mahamoderah School*.—The master of this school is a sickly man, and cannot exert himself as he would in promoting the improvement of the children under his care. He has, however, less regard for Buddhism than most of the natives. Thirty children attend the school, several of whom are Roman Catholics, but read the Scriptures and repeat the Catechism, Creed, Lord's Prayer, and Ten Commandments, with the other children. The school is about to be removed to a more public situation, when it is hoped it will be better attended.

No. 5. *Bopey School*.—The Mohandiram of the village is a serious well-disposed man, and attends Divine worship with his family on the Lord's day. The number of children belonging to this school is 32 boys; six of whom read the Testament and repeat the Catechism; sixteen say the Lord's Prayer, the Creed, and the Ten Commandments.

No. 6. *Mahagalle* is a very populous native village, about two miles from the Fort, but the people "are wholly given to idolatry." More than once attempts have been made to introduce among them the Gospel of Jesus Christ. Last year our school in this village was prospering, and we had a small congregation on the Sabbath day. But the master, who resided in the village, secretly indulged a devotion for Buddhism; for, from the time of my giving copies of the declaration required of our schoolmasters to be made, he gradually became indifferent and remiss. On passing unexpectedly through this village one evening, I saw extensive preparations for the performance of a devil ceremony, which I strongly suspected was got up under the superintendence and with the assent of the schoolmaster, whose sister was sick, though at a distance from his house. I stopped sometime and endeavoured to dissuade them from their purpose, but in vain. On the following Sabbath, on my going to the village to preach, I found the master at the school, but, the devil ceremony still continuing, the master betrayed some symptoms of guilt, which strengthened my suspicions of his being implicated, so I charged him with it, but he flatly denied the fact. I promised to continue him as a master if he would read the declaration put into his hand in the presence of the people in the village, but he declined to do so, and was dismissed. From that time a most vindictive spirit was shown by the people, instigated by the master. The parents withdrew their children from the school, and used every method to annoy us when we went to the village to hold Divine service. Happily they were not permitted to execute their threatenings; but finding their opposition to continue, and rather to increase than di-

minish, we thought it our duty to go to those who were disposed to listen to our message of mercy, and wait for a more favourable season to return to this people.

No. 7. *Unuwattene* is on the same line of road with Mahagalle, and equally renowned for heathenism. A considerable number of boys and girls were returned last year as belonging to this school, but the master was not "sound in the faith." He had been taught at one of the temples, and his veneration for his teachers and their creed was such that, when called upon publicly to renounce Buddhism, he resigned his situation as schoolmaster, stating that he could not be guilty of such ingratitude towards his former teachers and their religion.

No. 8. *Callowelle School* has been established two years. It stands amidst a dense native population, chiefly Roman Catholics, and is well attended. Being near the Fort, the children are required to come to the native service held in the chapel on the Lord's day morning, and much credit is due to the master for their orderly and becoming behaviour during Divine service, and for the correctness and regularity with which they repeat the responses. This school contains 78 boys, twelve of whom read the Testament, nineteen, Scriptural Extracts, and nearly the whole of them are acquainted with the Creed, Ten Commandments, and the Lord's Prayer, and a large proportion have proceeded a considerable way with the Catechism. The master is diligent, punctual, and persevering, so that much good is to be anticipated from this institution.

No. 9. *Galwaddugodde School* has been commenced in the place of the one at Mahagalle, which we were obliged to relinquish. This school was erected at the expense of the inhabitants of the village. The neighbourhood is populous. Sixty children attend the school, and we have a small congregation of adults on the Sabbath. Considering the short time the school has been established, the improvement of the children is satisfactory.

No. 10. *Piadegamme School* has also been commenced this year. It is situated within a short distance of a large temple containing a regular order of priests. An attempt was made formerly to introduce the light of Christian truth among the people of this neighbourhood, but failed. The young man who is appointed the master has for several years attended our English school in the Fort, and he has given very pleasing indications of genuine piety. Under his care we have good reasons to believe that the school will prosper notwithstanding its close contact with heathenism in its most imposing form. The number of children belonging to the school is 38 boys and 2 girls.

No. 11. *Dodandune School*, under a new master, has considerably revived during the year. A new and commodious schoolroom has been erected at the expense of the master, for the accommodation of the increased number of children who come to be taught, and the adults who attend on the Lord's day. The average attendance of boys is 50. For the greater part of the year we have had in this village a girls' school also, but it is suspended for a short time until a suitable mistress and more convenient schoolroom can be obtained.

No. 12. *Wawelle School* is among the oldest established schools in this circuit, and continues to be in a prosperous and efficient state. It is well conducted, and is the means of communicating the light of revealed truth to many benighted souls in the neighbourhood. The school

contains 59 boys and 20 girls, of whom twenty read the Word of God, and nineteen books less difficult, but which have a religious tendency. The mistress of this school is an aged pious woman, by whom the girls are taught to work neatly, some of whom read well.

No. 13. *Tottagamme School* contains 40 boys, inclusive of a few who belong to the late Malawenny school. Several elderly boys have left during the year who could read the Scriptures; and it is hoped that the good they have received in the school will be apparent in their future conduct.

No. 14. *Ambalangodde School* has much improved the last year, owing to the removal of the late master. He had long been in the employ of the Mission, and was a professed Christian; but when called upon publicly to declare his belief in the errors of Buddhism, and his profession of faith in the truth of Christianity, he shrank from the test and resigned his situation. This opened the way to the appointment of a new master, under whose diligence and care the school has prospered. The average number of boys belonging to this school is 70, twenty-two of whom read the Testament, and several more will soon be prepared to join them. A general spirit of emulation pervades the children, and should the master continue diligently to discharge his duties, this will become a very flourishing school.

No. 1. *Matura Station*.—*Matura English School* is an old establishment, and has been the means of communicating the blessing of education to nearly all the young men who speak the English language, whether natives or burghers. It is at present in a state of tolerable efficiency, containing 32 boys and 5 girls, some of whom have made respectable progress. The first class consists of sixteen, who read the Bible fluently, and in general write a very neat hand. In Arithmetic they have advanced to Simple Interest. In English Grammar they have not made much progress, having only advanced to the gender of nouns. Besides the First Part Catechism they have committed to memory seven sections of the Second Part. The second class consists of five boys and three girls, who read the New Testament, but not fluently. They learn to write and spell, and commit to memory the First Part Catechism. The remainder are in the Alphabet or Easy Spelling Lessons. About eighteen boys also read the Singhalese Scriptures well; and to enable the children to understand with greater precision the doctrine of Christianity, lest they should not understand the English Catechism, the Singhalese boys learn the Singhalese Catechism, and the Burgher boys the Portuguese Catechism, Part I.

No. 2. *Matura Singhalese School* is composed in a great measure of boys who are servants in the neighbouring families. There are 46 boys in the school, of whom twelve read the New Testament, and having committed to memory the Lord's Prayer, Creed, and Ten Commandments, learn the Catechism. Seventeen learn spelling and easy reading lessons; these have committed to memory the Lord's Prayer and Creed, and are learning the Ten Commandments. The other seventeen are in the Alphabet and learn the Lord's Prayer from dictation. The children attend Divine service on Sunday mornings at the Mission House, where a small adult congregation attends and reads the responses with considerable propriety. As they frequently assemble some time previous

to the service commencing, they occupy themselves either in repeating the Catechism or in reading the Scriptures.

No. 3. *Patagama School* contains 86 boys and 20 girls, and is situated a short distance from the former Naurunna school. I had received very earnest solicitations from the inhabitants of Patagama and four other contiguous villages to come over to help them. They acknowledged and lamented their entire ignorance of Christianity, although of nominal Christian descent, and expressed the most anxious desire to receive instruction, both for themselves and children. I requested my assistants, Mr. Pereira and Mr. Zylva, to visit the village for a succession of weeks, spending each time a few days among the people, to ascertain their real views and feelings, and thus to prevent the pain of disappointment. The result of their examination was satisfactory. The inhabitants are mostly of a low caste,—the Washer caste. Their ignorance is quite equal to what they themselves described it to be; but, both in public and private, they manifest great willingness to enter upon the subject of Christianity. Upon this I visited the village, and conversed with a considerable number of the inhabitants, and believing this to be a very favourable opening for extending the knowledge of Christianity, determined to substitute this village for the neighbouring one of Naurunna. The person appointed as schoolmaster is past the middle age; a steady man, and, as far as I am able to learn, of irreproachable character. He is no believer in Buddhism, but I prefer to delay his making the public declaration against idolatry until he is more perfectly instructed in the truths of that religion, into the faith of which he was baptized in his infancy. As both master and scholars were quite ignorant of our mode of teaching, the school is not quite regular in its division into classes, but progress is made, and the average attendance is at present between 70 and 80. I hope well of this place.

No. 4. *Dondra*.—The violent spirit of opposition which existed in this village during the latter end of last year, arising from the public renunciation of Buddhism by the schoolmaster, and which led to the destruction of our chapel by fire, has in a great measure subsided. The children have returned to our school, and although our congregation is not so large as it used to be, it is improving; and, as the anti-idolatrous nature of our establishment is now fully known, we cherish some hopes of success, even in this city of the gods.* It is very difficult to secure a regular attendance at the school, especially during the fishing season, at which time every child can make himself useful, and procure a part of his own food. Ten boys read the New Testament and learn the Catechism; ten are learning Spelling and Easy Reading Lessons, and repeat the Lord's Prayer, Creed, and Ten Commandments; the remainder are in the Alphabet, and joining letters, and learning the Lord's Prayer. The school is not in so good a state as is desirable, but means have been taken, which, as the opposition to us has ceased, will, I trust, render it more useful.

In the latter part of last year a second school was admitted on trial, and continued during great part of the present year, but, as it did not answer the expectations formed upon its establishment, it has been

* The proper name of the place is *Deui Nuwera*, i. e. City of the Gods.

abandoned. The neighbourhood is populous, and the people in general wholly given to idolatry.

No. 5. *Weheragampitta* has two schools, one of boys and the other of girls, but neither of them give much satisfaction. The girls' school has improved a little, and the children are tolerably regular in their attendance on Divine service. The inhabitants in general are very poor, and the comparatively little progress of the children is attributable to their irregular attendance, arising in some measure from their poverty. The adult congregation has very much improved during the year, both on the Lord's day and on Wednesday evenings, which is a source of encouragement. Seven boys and two girls read the New Testament tolerably well, and learn the Catechism; twelve boys and five girls learn spelling and Easy Scripture Reading Lessons; they repeat the Lord's Prayer, Creed, and Ten Commandments, and have learnt a few sections of Catechism. The girls are more forward in their Catechism than the boys, and in this respect have decidedly improved during the year. The remainder, both boys and girls, are in the Alphabet, and join vowels to consonants. Most of them can repeat the Lord's Prayer, and some of them the Creed. Although the general state of these schools is far from good, there has been some improvement in both departments during the year.

No. 6. *Uyan Watte School* is properly a branch of the *Weheragampitta* school and is in a very inefficient state, having only three boys who read the Testament, twelve in spelling lessons, and the remainder in the alphabet. Unless improvements take place it is contemplated to relinquish the school. We have no service in the school on Sundays, the children attending at *Weheragampitta*; but on Thursday evenings a tolerable congregation of adults assembles to hear preaching.

No. 7. *Kadaridia*.—This school is for the present suspended for want of a proper master, the young man who formerly held the situation having left this part of the country. We have still preaching in the village, but the congregation is small, sometimes scarcely any besides the members of society being present.

No. 8. *Noopey School* does not flourish so much as it otherwise would do from the frequent indisposition of the master, who is nearly every month for some days suffering from fever; at other times he is diligent and attentive. Thirteen boys read the New Testament and learn the Catechism; sixteen learn Spelling and Easy Scripture Lessons, and repeat the Creed, Lord's Prayer, and Ten Commandments, and the remainder are in the Alphabet. Although I cannot report any instance of special spiritual benefit resulting from this institution, it is yet a little encouraging to find the congregation on Sundays a little larger than formerly, and that at length a few of the women begin to attend.

No. 9. *Pombaraney* has two schools, one of boys containing 50 children, and one of girls containing 60 children. Both these are very encouraging schools, especially that for girls, the mistress of which is a very respectable elderly woman, who takes much pains to bring the children forward in their learning, i. e. in reading, catechism, and prayers. It may be observed that the Singhalese in this part of the island are not willing that their girls shall even learn to read, and are decidedly opposed to their learning to write. They wish them only to be instructed in needlework, and to commit prayers, &c. to memory. Their objection with re-

spect to reading is overcome in our girls' schools, but we have been compelled to concede the point as regards the writing. As our object is principally to enable them to read for themselves the Word of God, we do not feel much on account of their not learning to write. In needlework and lace-making they have made considerable progress. The interest manifested by the children in spiritual things, and the attention with which they listen to our preaching, are very pleasing. The service, both on Sundays and week-days, being held in the girls' school-room, many of their mothers attend with them, and, although professed Buddhists, hear with deep attention words by which they may be saved. The importance of exciting among the females an interest in favour of Christianity can only be understood by those who see that they are the principal supporters of idolatry. This may be illustrated by the following circumstance. Last year, when the schoolmaster at Mirissa, a very populous village, seven miles from Matura, was required to make the declaration against Buddhism, he consented if the inhabitants would continue to send their children to school. To ascertain this I went to the village, and assembled, as *I thought*, the most influential persons, the *fathers* of the children. They said that they had no objection, but that their wives were decidedly opposed to it. I represented that they were the heads of their respective families, and might command obedience. They replied that it was very true that it ought to be so, but they could not govern their wives in that respect, and could not sacrifice their domestic peace. The school was accordingly given up. I still look with interest to this village of Mirissa, as the congregation used to be good, and if the road should be repaired, which is now exceedingly bad, hope to be able, if not to restore the school, at least to obtain a congregation.

We are now forming a class from the most serious of the girls at Pombaraney, and hope that in time some of their mothers also may see the need of salvation by Jesus Christ, and meet in it also. The boys' school and a few of the men of the village attend preaching at the girls' school-room on Sunday mornings and Friday evenings. Eighteen boys and six girls read the New Testament and learn the Catechism, in which the girls are nearly perfect. Eighteen boys and seventeen girls are in spelling and reading lessons. The boys repeat the Creed, Lord's Prayer, and Commandments. The girls do the same, and in addition have made considerable progress in the Catechism. The remainder are in the Alphabet, &c. This school in both its departments, but especially in the female, affords considerable prospect of usefulness.

No. 9. *Pellane School* has been far from giving satisfaction during the year. The children have made very little progress, and very few of the adult population attend the preaching. In consequence of this it is now on trial for three months, and, if during that period it do not improve, it will be discontinued. The school is situated one mile from Belligam. Six boys read the Testament, and have learned a little of the Catechism; ten are in the Spelling Class, and the remainder in the Alphabet.

No. 10. *Belligam Boys' School* is in a tolerable state of efficiency; twelve boys read fluently and most of them write well; they are, however, backward in the Catechism; sixteen read easy Scripture lessons and learn to spell; the greater part of these have learnt a few sections of the Catechism; the remainder are in the Alphabet class. Belligam is wholly given to idolatry,

and little progress has been made in counteracting it, notwithstanding it has frequently been the residence of an Assistant Missionary. There are two large temples in it, one close to the school, and the worshippers there frequently endeavour to annoy us, even when our little congregation is assembled for worship; and several times we have had to apply to the civil power to prevent them from disturbing us. Although we are not at present justified in continuing Belligam as the residence of an Assistant Missionary, we will give it all the care we can, and by our school continue in this idolatrous village a testimony for Christ.

I deeply regret that I am utterly unable to make any favourable report of the girls' school. During two years I have done all that was possible by advice and encouragement to the mistress, but it is a total failure, no girl having learnt to read, and only a few having learnt any of the prayers; this school will therefore be discontinued. The fault principally lies with the parents, who merely wish their children to learn needle-work.

No. 11. *Dennipitiya School* was commenced early in the year. It is one mile from Belligam, in a village belonging to the Washer caste. The school is not properly organized, yet both master and children seem to be doing their best; and the adults, both men and women, are willing to attend preaching. I cannot say that I hope very much from it; yet it is worthy of a longer trial, and I trust will turn out satisfactory.

MORUWA KORLE.—On this station there are but two schools, an English school at Bellapanatterre, and a Singhalese one at Urubokke. The latter has been but recently established. The English school on the Mission premises contains 30 boys and 10 girls, who are taught reading, writing, and arithmetic. The Singhalese school, consisting of 42 boys and 6 girls, is taught by two men who were formerly priests of Buddha; one of them has been baptized, and the other is a candidate for baptism. Application has been made for the establishment of four new schools in the circuit, but prior to acceding to this request further information is required. When this station was entered upon by the Mission, it was an experiment to ascertain if preaching places could not be established independent of schools; to some extent this has been effected. During the ensuing year more correct information may be expected on the subject.

TAMUL DISTRICT.

JAFFNA.—On the state of the schools I shall now make some observations. The native schools are not different from what they were when I last reported on their progress, excepting that the school at Weaver Street has added to the number, as before stated.

The English school department, though carried on with the same degree of efficiency as formerly, has yielded to several changes connected with its locality and internal arrangement. The situation of this school is now much more convenient than when held at the old chapel. I shall here describe it. Connected with the Mission premises, there is a long range of buildings standing at a right angle with the house that was originally erected by the proprietor for the purpose of keeping stores, &c. Some parts of this range have been occupied for the original purpose, and

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occasionally one or two of the rooms have been used as bedrooms; and an English school was at one period accommodated in one of the rooms. They were not, however, necessary to the comfort of the Missionary residence, as the house apart from them is sufficiently large and commodious. This being the case, I have altered this range, and adopted it to the purpose of the English school. There are in one line a suit of eight successive rooms, extending more than two hundred feet. These I have laid open one into another. The first is my study, where I can sit, and, at a glance, see all that passes in the whole range of rooms. The second is a kind of business-room for transactions with the natives. The third is the higher girls' school. The fourth is the book-room for Scriptures, Tracts, &c.; in this I generally hear classes, and give more particular instructions to pupils; Maps and Globes are also kept in this room. The fifth is the boys' higher school. The sixth contains the first class of my native boys. The seventh, a room of nearly sixty feet long, accommodates three or four classes of boys; and the eighth is the lower girls' school. This being the local position of my English schools, I have every facility for a constant supervision of the whole without loss of time or exposure to the weather. The present arrangement has cost me upwards of £30, which I hope to obtain by small contributions from the parents. With regard to the expense incurred in the alterations, I conceive that it would be a preferable plan for the Mission Fund to pay the amount, and receive the sums now contributed as subscriptions to the Missionary Society. The District Meeting shall be consulted on this head.

Respecting the present internal arrangement of my schools, I shall now give you some information. The first department consists of the daughters of some of the families composing our English congregation, 24 in number. They are instructed in every branch of a good plain English education. This department costs about £40 per annum, and defrays its own expenses. On the 23rd instant I held an examination of this school at the Mission House, which was attended by the most respectable people of the place. The young ladies went through their examination with great credit to themselves and their instructors, and great satisfaction to the spectators. Joseph Price, Esq., District Judge, gave the prizes awarded on the occasion. Two of the elder girls have begun to meet in class with Mrs. Percival.

The next department is the higher boys' school, conducted on the same principle as the girls' noticed, and designed to pay its own expenses. It has only commenced a short time, but I am well assured that it will prosper.

The next department is that of the native boys, amounting to nearly 130. It was stated in a former part of this letter that the government school had thinned my numbers. They not only did this, but rendered it more difficult to keep the boys steady at their studies, and especially when subject to the pressure of a discipline unknown where native tutors are at the head. This being the case I determined to retain no boys excepting those who made an agreement, on a stamped paper, to remain a stated period, and in default to pay one dollar per mensem, from the time of entrance. This measure was extreme, but necessary in the present state of things, in order to give efficiency to our

plans of instruction. Nearly one hundred and fifty boys gave the bonds alluded to.

The next department is the lower girls' school, composed of poor children, who are not only instructed in English and Tamul and needle-work, but each pupil is furnished with two suits of clothes, which are kept by the schoolmistress, and changed every Sabbath morning before the children go to chapel. As the children are extremely poor, and belonging to parents who generally place no value on education, in order to secure their regular attendance we provided the whole number with a plate of curry and rice every day at one o'clock. This being done at a small expense, the children are very regular in their attendance, and make good progress in their learning. The jackets and clothes sent by some benevolent ladies at Dover, some time ago, were given over to this school, and formed a most acceptable addition to the little wardrobe we had obtained principally from the ladies of the American Mission. It is but just to mention here the lively interest these friends take in my plans.

The other day one of them gave me a horse, saddle, and bridle, which were sold for the benefit of this school; and another, unsolicited, sent me fifty rixdollars, stating it to be the balance of the Lord's money remaining in his hands at the end of the year. The ladies have not only given clothes, but several have accompanied their bundles with handsome donations.

It is highly gratifying to me to see the progress of the girls' schools; sixty females are daily pursuing their studies in the English language, and are instructed in the principles of the Gospel. They are from every grade of society, and will, I trust, in future life, exhibit in their superior character the benefits they now enjoy. Besides these we have a female school at Silversmith Street, in Tamul, containing 25 native girls; one, a very fine girl, is making very good advancement in her studies. A few days ago I went down to examine them, and gave a few clothes to the most deserving. They were highly delighted.

The subject of female education is now commanding great attention in some parts of India; and, in this district, it is to be hoped, in this respect, we are on the eve of a new era in the school department. Until we can educate the females, we cannot expect that Christianity will make any great progress among the Hindoos. We have now no access to the females as adults, and they being unable to read, there is no means of communicating instruction to them. In the event of a native man becoming a Christian, he is generally opposed by his wife, who refuses to accompany him to any place of worship, and to take any part, as indeed she is unable, in the Christian, education of her children. This being the case, the children under her constant control and management are trained up in heathenism, and conveyed on her side to heathen festivals, in defiance of the remonstrances of the father. This is a fact of common occurrence. The late Mr. Watson somewhere observes, "I love to mark the blessed effect of Christianity upon those interesting societies which we call families." The sight is indeed rare in this country; but even here we have proofs about us of what may be done. In this district a system of female education and training has been going on for years, and out of the number thus favoured, twenty-eight are married and have become the heads of families. One of these became the wife of our Assistant Superintendent

of schools about nine years ago. She was a heathen girl, and was persecuted and threatened with great severity if she consented to learn the alphabet. She was afraid, but the friend under whose care she and several others were placed, induced her to go on by the promise of a trifling ornament, on her being able to read the New Testament. She accomplished the task; and others were from time to time added. She is now one of the most intelligent native women I know; can read and write the Tamul language, and is clever in needle-work. She is employed as the semstress of our lower girls' school. Two of her children are under instruction, and are as ignorant of idolatrous and heathenish practices as the mother was of Christianity when she was of the same age! How great the change in one generation! Here we have, then, in a heathen country, among the Hindoos, a pledge of what we may soon expect, if we persevere, and what the mind of the late revered Watson contemplated with so much delight. This family is living in the garden connected with the Mission premises, where I have built them a small mud cottage, in order that Harriet (for that is her name) may be near, and have the greater influence in her school. It is gratifying to see her order and consistency, and the loveliness of the children, thus early in the transition from darkness to light, reaping the meliorating and holy benefits of Christianity.

We must do more in order to promote female education. I am struggling with difficulties, that in a larger European society would be met with a liberal hand. On the principle that they who help themselves shall be helped, I shall by this means succeed, I am confident. If the highly-favoured ladies of our distinguished country could really see the effects of Hindooism on their sex in this country, and would for a moment allow the mind to dwell on the subject of female degradation, as seen in India, they would, I am sure, come forward to aid in the work of meliorating their condition with increased liberality. How different the character of a Hindoo female from that of an European! Yet in the Hindoo, there is an amiableness of disposition that promises, under the influence of education and religious teaching, great elevation of character; and that will, in future generations, raise to a high standard of excellence the women of Hindostan. It is universally known that Hindoo females are much more devotional in their habit of feeling, and much more observant of religious rites, than their more educated husbands. During the next year I will direct my attention more and more to this interesting subject, and endeavour to promote the education of the female sex; and hope that our wealthy friends at home will come forward to aid us, and enable us to raise the Hindoo female to the dignity designed for her by the Providence of God. I could say much more in their behalf, but I hope the attention of the Committee will be drawn to this subject on a larger scale, and that the beneficence of the English public will supply us through them with the means of benefiting this part of the population of the country.

On the Jaffna station there are eleven schools, containing 483 boys, and 161 girls; total, 644.

POINT PEDRO.—We have eight schools, containing 545 boys, and 10 girls; total, 555.

TRINCOMALEE.—Four schools; 182 boys, and 13 girls; total, 195.

BATTICALOA.—Six schools, containing 310 boys.

The state of these schools is reported to be favourable.

CONTINENTAL INDIA.

MADRAS DISTRICT.

MADRAS.—The Madras Circuit contains at present three English day-schools, eight native Tamul schools, and one English Sunday-school, which afford instruction to 572 children. About 190 girls and 382 boys make this number. Besides the above number under daily instruction, we have four Sunday-schools in operation; but as the children are chiefly accounted as day-scholars, they are not mentioned again. With some exceptions the management of this system of juvenile instruction has afforded strong grounds for its more effectual prosecution. It is entirely beyond our power to state, or perhaps rightly to apprehend, the result connected with early instruction in the Sacred Scriptures. These pure fountains are now opening their inexhaustible treasures for the solace and salvation of the perishing heathen. As teachers of religion, we make all our plans centre in that; and the difficulties, which once were truly formidable, are giving way, so that the knowledge of the Sacred Scriptures advances among the rising youth with a steady and hallowing influence. Females—not a few—are partaking of these benefits. For ages they have been shut up in ignorance: the mind left in a state of darkness, became a prey to vice; but now, those children who are brought under instruction, manifest great readiness to learn the truths of the Bible. Three girls have greatly profited under Mrs. Carver's care, and show evidently the influence of Divine grace upon the heart. They have been solemnly baptized, and now form part of the juvenile class. The gracious change among several of the boys has encouraged us to persevere with our daily expositions of Scripture. Some of these have also received baptism, and have ranged themselves amongst the soldiers of Christ. Roman Catholic children, who had no means of reading the Word of God before, peruse the sacred pages with delight; and what view soever we take of this branch of Christian labour, we are cheered by it to go on, in the name and in the strength of God.

BANGALORE.—The most interesting schools which we have on this station, are the two English ones mentioned in the General Report of this year. They give great satisfaction, inasmuch as the boys make rapid improvement, and the whole expense is defrayed without any pecuniary assistance from the Mission. The following extracts from Mr. Hodson's letter afford some account of them:—

"I have sent you a Map of St. Paul's First Journey, as a specimen of what the native boys in my English school on the Mission premises are doing. I have prepared on the same plan St. Paul's other journey, and also his voyage to Rome, which they have also copied, and by the use of them in common with their reading, the first class boys, to the number of ten or twelve, can without any hesitation, not only point to all the places which St. Paul visited, but also give an account of what occurred at each

place. In other branches of learning they have made equal proficiency. The expense of the school (about 6*l.* 10*s.* a month) is defrayed by the *natives*. I have formed the parents of the boys into a committee, and appointed a treasurer and secretary, and we hold a general committee meeting once a quarter, when we endeavour to settle the business as much after the English method of such meetings as possible; by this plan a lively interest in the school has been excited and increased. The number of scholars is now 53. Many of the boys come every day from the Pettah or Fort to this school, a distance of three miles; but this is very inconvenient to those who come, and very many would gladly attend if it was not so far from their homes. I have had an interview with some of the principal natives on the subject,—have formed them into a committee, and made arrangements for the establishment of a school in the native town of Bangalore, similar to the one on the Mission premises, (see the map). The natives have engaged to raise about £6 a month, and I have engaged to find teachers and to superintend the school. Thus we have an instance of heathens paying about £140 per annum for a Christian education. I would not have you imagine that they have any wish to become Christians, or that they are influenced by very high motives; their sole desire is to obtain a knowledge of English, that they may be qualified for situations of respectability, under government, &c.; but the opportunity ought to be embraced for the purpose of leading them forward into the paths of enquiry, and eventually, into the 'Truth itself.'

"The English school and the schoolmaster's house on the new ground are finished, and we commenced teaching in it on the 1st of August. Here we have the sons and relations of the most wealthy and influential men in the Pettah, who by this school get a knowledge of Christianity through the only medium which the Ligotry and superstition of their parents has left open. Some of the students are only nine or ten years of age, but some are young men who in the course of a few years will be employed in influential situations under government, or in other ways will exercise great authority over their countrymen; it is very important, therefore, that whilst we have the opportunity we should imbue their minds with Christian knowledge; and as ours is the only English school for Canarese youth, a particular attention to this sphere of duty seems demanded of us, and providentially appointed us. We have lately had a public meeting of natives to advocate the cause of native education, a native gentleman in the chair, resolutions proposed and seconded, &c., after the manner of an English meeting; it was very interesting, the schoolroom was well filled, and considerable interest was excited; and we are not without hopes of obtaining a Canarese printing-press in connexion with the two schools."

"The other schools, in which the children are taught in Tamul and Canarese, are in a prosperous state, so that we have great reason to thank God and take courage. There are eight schools, containing 252 children."

NEGAPATAM.—The Tamul schools on this station are much of a preparatory character; there are, however, a few boys in each who have obtained a very considerable knowledge of Christianity, and we hope that the seed sown will not be entirely lost. The English school, which is on the Mission premises, and consequently always under the eye of the Missionary, is in an efficient state. There are eight schools, containing 248 children.

MELNATTAM AND MANARGOODY.—The Tamul school at Melnattam was in a very discouraging state during the first half of the year, partly in consequence of the negligence of the schoolmaster, and partly from other causes. From the middle of the year, however, there has been a gradual improvement, and now it equals, if not surpasses, any school we have in the south of India. The English school at Manargoody has been but recently established. As far as we have gone we have been encouraged.

SOUTH SEAS.

FRIENDLY ISLANDS.

TONGA.—Our schools at this station, previous to the persecution, were in a prosperous condition, but are not in so orderly a state now as we hope to see them, owing to our people not having suitable places to teach in; the teachers are very attentive to their duties, and anxious that those under their care should be able to read the Word of God. The schools at Nukualofa have been divided, and many scholars have been added, who before the late revival cared for none of these things. The schedule below gives a tolerably correct view of our schools.

Places.	Schools.	TEACHERS.			SCHOLARS.		
		Male.	Female	Total.	Male.	Female.	Total.
Nukualofa . . .	2	17	12	29	169	240	409
Vakuuha . . .	2	17	8	25	140	97	237
Havelu . . .	2	7	5	12	38	45	83
Hofoa . . .	2	5	2	7	18	17	35
Beka . . .	2	6	3	9	47	45	92
Matahau . . .	2	5	3	8	23	25	48
Foni . . .	2	12	5	17	77	83	160
Utulau . . .	2	2	2	4	17	28	45
Talafoou . . .	2	4	3	7	28	20	48
Total . . .	18	75	43	118	557	580	1137
Last year . .	17	50	28	76	361	489	850
Increase . .	1	25	17	42	196	91	287

VAVOU.—It is with very great pleasure that we write our report of the schools of this station for the present year. This year has been one of much prosperity in Divine things. We may say, "Thou crownedst the year with thy goodness." We have not laboured in vain, nor spent our strength for nought; neither have the prayers of the faithful been unsuccessful in our behalf.

Our schools have been trebled this year; but the number of persons in the schools has only been increased 960. The reason is this: the persons who have been collected in these schools, are persons who mostly attend the schools in other places. Two years since, the people lived more together, so that we did not need so many schools; but now each

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tribe or family has moved to its former residence, and the people have built themselves handsome chapels and schools. All are much satisfied at this; and they have seemed to contend with each other, which should erect the best houses for God. Each village has its own society, chapel, schools, and teachers, within itself. This meets with the views of all, and proves to be for the good of each individual. All, both old and young, have an opportunity of attending the schools, and each one says to his fellow or neighbour—"Come, it is the hour of school," or "the hour of prayer—let us go:" so each helps his fellow. None can now form any excuse, by saying "The distance is too great," or "I did not hear the bell."

Our friends in England would smile if they saw the substitutes for bells which are employed in this part of the world. Some have a kind of native drum called a "nafa," which was formerly used to assemble them to their feasts—this they strike with a stick, and the sound is heard at a great distance. It is the business of the leaders or the resident teachers of each place to attend to this. Others have bits of old iron or copper,—others beat the trunk of an old tree. These do very well, as they serve the purpose intended, viz., to assemble the people together.

Nearly all who meet in class make it a matter of conscience to attend the school; and most of them esteem it as a means of grace. It is highly pleasing to see great and small, rich and poor, old and young, all sitting in their respective places to learn the Word of God. Children often become the teachers of those who are on the very verge of the grave. All are willing to learn, and to learn from any one. We have appointed teachers to reside at each place,—to lead classes, and conduct the schools; and we have had the greatest satisfaction from their conduct. The male school commences as soon as day-light, and continues about an hour, or an hour and a half. The female school commences at three o'clock every afternoon (Saturday excepted). The schools of Bagai (Mission premises) are conducted on a similar plan. The male school is opened by native teachers, with singing and prayer, and concluded in the same manner. The King is very regular in his attendance, and is active in doing good. The female school is conducted by Mrs. Turner and Mrs. Cargill, when their health will permit; but when they are prevented, the Queen takes the management of it. Thus "Kings become nursing fathers, and Queens nursing mothers," to the Church of Christ.

There are but very few persons who cannot read well, and those are mostly aged people. All are as eager to learn as ever. Whenever a new book comes out, all are wishful to procure it. We have still cause to be thankful for the press sent out. This will be the grand means of diffusing light and knowledge in these and other islands, in years to come. We hope you will abundantly supply all its demands. We conclude this brief report, praying that these schools may become the means, in the hands of God, of instructing the mind, and establishing the soul in the knowledge and love of Jesus Christ.

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The following is a Schedule of the Schools in the Vavou Islands.

Names of Places.	No. of Schools.	SCHOLARS.		TEACHERS.		Total of Scholars.	Increase
		Male.	Female.	Male.	Female.		
Neiafu . . .	2	282	224	28	18	506	
Neiafutahi . .	2	30	28	5	6	58	
Tofoa . . .	2	46	37	8	6	84	
Toula . . .	2	21	17	4	4	38	
Bagaimotu . .	2	27	18	7	5	45	
Taoa . . .	2	50	32	7	6	82	
Vaimalo . . .	2	38	31	6	5	69	
Gaakau . . .	2	42	35	6	5	77	
Hihifo . . .	2	87	56	12	8	153	
Oŭu . . .	2	42	36	8	6	78	
Okoa . . .	2	25	12	5	3	37	
Olona . . .	2	24	21	4	4	45	
Makave . . .	2	64	67	6	10	131	
Utui . . .	2	64	45	11	8	109	
Faleono . . .	2	95	72	13	9	167	
Koloa . . .	2	31	27	6	5	58	
Feletoa . . .	2	185	142	21	17	327	
Mataika . . .	2	70	46	11	9	116	
Haatalafale . .	2	29	25	6	5	54	
Hologa . . .	2	91	56	10	9	147	
Tanea . . .	2	81	59	10	9	140	
Haalaufuli . .	2	126	89	13	10	215	
Tuanekeviale . .	2	112	79	16	12	191	
Gaunoho . . .	2	20	12	2	2	32	
Hotabu . . .	2	30	25	5	4	55	
Tauga . . .	2	22	27	4	5	49	
Fuaamotu . . .	2	11	11	2	2	22	
Nuababu . . .	2	25	21	6	4	46	
Huga . . .	2	27	33	5	7	60	
Ovaka . . .	2	16	17	5	4	33	
Otea . . .	2	42	22	5	4	64	
Falevai . . .	2	52	58	10	9	90	
Toku . . .	2	25	25	5	5	50	
Late . . .	2	10	10	2	1	20	
	61	1943	1515	204	226	3458	255

HABAI.—The schools on this station are in a prosperous state, and present a cheering aspect. They are attended by persons of all ranks and ages—the schools are invariably opened and closed with singing and prayer. The King and Queen have been constant in their attendance, and have taken a very active part therein during the year. Many of the aged, since their hearts have been renewed by the grace of God, have applied to me for books, and are making very pleasing progress in reading; but they are sadly in want of spectacles; and I am sure, could the friends in England hear their requests, and see the application of many of them in trying to read the Word of Life, they would afford an ample

supply of those useful articles. In addition to the regular schools, Mrs. T. has recently established a writing school; upwards of twenty attend it, and more would gladly do so, if there were materials for them.

The following is a schedule of the schools on this station.

Place.	No.	M. T.	M. S.	F. I.	F. S.	Ag. I.	Ag. S.
Mua	2	25	220	30	252	55	472
Togaleleka	2	14	129	12	120	26	249
Holobeka	2	4	17	3	15	7	32
Ileoula	2	7	44	5	26	12	70
Haatoumaga	2	5	18	5	20	10	38
Haano	6	19	266	13	185	32	451
Fakakakai	2	11	66	10	43	21	109
Foa	6	28	141	24	147	52	288
Mougaauni	2	14	75	12	70	26	145
Lofaga	2	8	66	8	59	16	125
Fotuha	2	6	46	6	45	12	91
Kao	1	3	14	3	14	6	28
Tofu	2	7	21	8	30	15	51
Kotu	2	7	44	6	40	13	84
Tugua	2	10	102	10	102	20	204
Oua	2	6	15	6	16	12	31
Haafeva	2	4	23	3	17	7	40
Fetoe	2	3	16	2	15	5	31
Maatuku	2	2	13	2	13	4	26
Nomuka	2	10	110	10	94	20	204
Mago	1	1	4	1	2	2	6
Fonoifua	2	6	21	5	20	11	41
Uiha	2	12	115	15	131	27	246
Felemea	2	9	50	9	46	18	96
	54	221	1636	208	1522	429	3158

The above schedule shows an increase during the year of two schools, 48 teachers, and 257 scholars; not having a variety of printed books, very many of them read written ones. The people in general are making pleasing progress in the knowledge of Divine things; they feel a pleasure in reading the Word of Life, and ask a great variety of questions in order that they may know its meaning.

NEW ZEALAND.

No detailed report has been furnished from this station; but we have information that about 500 of the natives have learned to read the Word of God.

NEW SOUTH WALES.

In SYDNEY there are two Sunday-schools, both of which continue to afford us considerable encouragement. Several of the elder scholars have

been brought under serious impressions; some have been savingly converted to God, have been admitted as members of our Society, and present pleasing indications of credit and usefulness in the Church of Christ.

Our school at PARRAMATTA is still exerting a very beneficial influence upon many of the youths of the town. Their improvement is not only apparent, but in several cases striking. Though for a part of last year there was a deficiency of female teachers, those who were employed in the school profess to have received great satisfaction from the behaviour and improvement of their scholars; and there is no doubt but the pious instructions imparted will by the Divine blessing be influential in after-life.

WINDSOR.—This school has now obtained a stability to which it could make no pretensions in the preceding year, being then newly commenced; the children have, upon the whole, conducted themselves well in the school, and their conduct in public worship has been far superior to what it was previous to the formation of the Sunday-school; they have also improved in learning, and have committed to memory considerable portions of Scripture, Catechism, and Poetry, which we hope will be a means of preserving them from gross sin, and of leading them to the Saviour. Male teachers, 3; female teachers, 5; total, 8. Boys, 37; girls, 39; total, 76.

Sackville Reach.—Several of the children, particularly the girls, have committed many portions of Scripture and Poetry to memory, which, by the blessing of God, must have a good influence upon their minds in future life. Male teacher, 1. Boys, 12; girls, 16; total, 28.

VAN DIEMEN'S LAND DISTRICT.

HOBART TOWN.—The Sunday-schools connected with this circuit are in a prosperous condition. The number of scholars has greatly increased during the past year. The teachers pursue their labour of love with laudable assiduity and zeal.

Two juvenile religious classes have been formed, in which there are several young persons who give satisfactory indications of personal piety, and who are likely to grow up ornaments to Christian society, and to become useful members of the Church of Christ. The number of teachers is, male, 24; female, 23. Children, male, 306; female, 286; total 592.

LAUNCESTON.—Our Sabbath-school is in a most excellent state. During the year the numbers have increased from 60 to 130. The progress of the children has been truly pleasing, inasmuch that at their recent examinations they gave universal satisfaction. Upon the hearts of several of them a very gracious work has been commenced. A juvenile class has been formed, several of the members of which can give a clear and scriptural account of their conversion to God, and of their enjoyments in the Divine life.

Longford a Sabbath-school has been commenced very recently. We have at present 16 male and 10 female scholars, with every prospect of a large increase.

PORT ARTHUR. The schools at Port Arthur are in a state of growing prosperity, particularly the evening-school, where the attendance is voluntary. Our number in this school has increased from 78 to 147. Many have been admitted who were not able to read at all, and are making pleasing advancement. On the minds of some, religious impressions have been made, which it is hoped will result in their sound conversion to God.

SOUTH AFRICA.

CAPE OF GOOD HOPE.

At **CAPE TOWN** and **SOMERSET**, at **KHAMIES BERG** and in **GREAT NAMACQUALAND**, there are 400 children and adults under school instruction. The committee have authorized the commencement of a day-school at Cape Town, for the children of apprenticed labourers.

ALBANY DISTRICT.

GRAHAM'S TOWN AND SALEM.—The native school, Graham's Town, consisting of adults and children of various nations, learning English, Dutch, and Kaffer, is in a state of very encouraging prosperity. The country branch schools have been regularly attended to, chiefly by our friends in Graham's Town, who visit them with great constancy. Number in schools—boys, 250; girls, 215; adults, male, 57; female, 52; total, 574.

WESLEYVILLE.—The average attendance on the Sabbath-day has been 30, of which number seven can read the Scriptures. Recently, owing to a scarcity of food arising from a long-continued drought and late and scanty harvest, but few children have attended, as they are too weak to travel several miles, and most of their time is occupied in procuring roots for food. Boys, 18; girls, 12.

BUTTERWORTH.—Being destitute of a suitable place for attending to the children, the school has not received that attention we have desired.

This department of our work has not been without encouragement, and we anticipate extensive usefulness when our buildings are finished. Boys, 20; girls, 30; total, 50.

CLARKEBURY.—This department of our work has given us much encouragement during the year. The attendance, not only of the children resident on the station, but also from the surrounding villages, has been good. The average attendance on the week-days has been from 30 to 40, and on Sundays from 100 to 130.

Several of the girls are learning to write, and some of those who were only received into the school during this last year, will soon read the Scriptures.

The desire of the children to learn to read, now that books are printed in their language, is very great. Number in school—boys, 40; girls, 60; total, 100.

BUNTINGVILLE.—The week-day and Sunday-schools are attended by children and adults, averaging in number from 30 to 40. Some of these made considerable progress last year in reading and writing, besides committing to memory the first part of the Conference catechism. To hear them repeat the latter, and to give them spiritual advice, they were met in the chapel once a week by the preacher. A pleasing and gradually increasing interest was manifested on these occasions. Number of scholars—boys, 10; girls, 20; total, 30.

MORLEY.—In this important part of our work we find we are not labouring in vain in the Lord. *In the week-day school* we have a regular attendance of from 40 to 50, many of whom can read the Scriptures, and there is manifestly a general desire for education among the children; this is more particularly the case in reference to writing.

Sunday-school.—We have about 300 scholars, some of whom come a considerable distance, and though some of them may never learn to read, yet they hear two sermons every Sabbath in addition to the instruction they receive in the school, and the greater part of them know the Commandments, Creed, and part of the Conference Catechism, in consequence of hearing them so often from the more advanced scholars. Number in day-school, 50; Sunday-school, 300.

BECHUANA DISTRICT.

THABA UNCHU.—Our native assistant, Peter Links, has been zealously employed in one of the schools during the past year, and has made some progress in promoting the gradual improvement of the children.

Our new converts are very desirous of learning to read, and have attended the school regularly, as well as used their influence in bringing the children to school whom we should not otherwise have seen.

Moroko, our chief, and his head man, about the middle of the year requested the missionary to take charge of their two sons, and said they wished them to learn to read and write, and, in short, to do every thing. They are, therefore, taken into the Mission-family, with the understanding that they are to remain in it till they are grown up. Number in school—boys, 68; girls, 89; total, 157.

PLAAT BERG.—From the schools our encouragement has been very great during the past year. The children have been as regular in their attendance as the state of the weather would allow. The progress they have made in reading, writing, and religious knowledge, has been very encouraging. There are a few adults who have been taught to write, and are making pleasing progress in this useful art. Adults, 4; boys, 70; girls, 78; total, 152.

UMPUKANI.—The children of our schools have made greater progress than usual in learning to read and write, and this may chiefly be the result of a very regular attendance. The girls are anxious to be taught the useful art of sewing, and about fifty of them are attended to by Mrs. Edwards, who has the satisfaction to find that she does not labour in vain. Number in school, boys, 65; girls, 50; total, 115.

MANTATEE STATION.—Our school at this station has suffered several months' interruption. Before the interruption took place, the children were making good progress in the catechisms, &c., and at the time the

school broke up the average number of the scholars was eighty. Number of scholars—boys, 26; girls, 54; total, 80.

WESTERN AFRICA.

SIERRA LEONE DAY SCHOOLS.

1836. Places.	NO. OF CHILDREN.			CASH ACCOUNT.					
	Boys.	Girls	Total.	Received.			Expended.		
				£.	s.	d.	£.	s.	d.
Freetown	148	40	188	15	19	0 $\frac{1}{2}$	43	19	8
Portuguese Town . .	119	87	206	4	6	0 $\frac{1}{2}$	26	8	11
Congo Town	16	7	23				14	9	4
Wilberforce	34	31	65				19	12	0
Murray Town	42	23	65				13	3	6
Wellington	55	76	131				27	8	7
Allen Town	29	27	56		10	10	9	14	4
Hastings	60	52	112				4	1	2
Total	503	343	846						
By wharfage and duty on a case containing dresses for children }							10	0	
To sale of books, &c. }				1	2	0			
Balance drawn on the Wesleyan Missionary Committee }				137	9	7			
Total				159	7	6	159	7	6

SUNDAY SCHOOLS.

Places.	Adults	Boys.	Girls.	Total.	Gratuitous Teachers.	Remarks.
Freetown	10	30	40	80		A few (perhaps 20) of the children that attend the Freetown Sunday school, attend our day schools also.
Wellington	62			62		
Hastings	62	16	9	87		
Total	134	46	49	229		

The above schedules will enable you to form an idea of the state of the schools under our care in this colony at the close of the year. There has been a considerable decrease of the numbers attending our schools in town during the last year, in consequence of the establishment of other schools. Other denominations of professing Christians have opened schools during the year, and this fact, while it accounts for the decrease in our schools, affords proof also that the liberality of our friends in England furnishes an example for the stimulation of others.

The master of the Free Town school is very serious and steady, and the boys improve under his care. The attendance of the children in the Portuguese Town schools has considerably varied during the year; the numbers at present attending are nearly the same as last year. The number of teachers is reduced from five to four. The bcys have made con-

siderable progress. The place of the former mistress, who was dismissed, is supplied by one who is a member of our Society, and who is in every respect quite as suitable as the former, and in some respects much more so. The present expenses are about 2*l.* 5*s.* 0*d.* per month, a small portion of which is contributed by the children. The persecuting spirit of some of the people of Congo Town still continues, and during the last quarter has received countenance from individuals in a little authority. The school is diminished, but the expenses are increased. Wilberforce has also had to share in the persecutions above referred to: the school was going on prosperously, when the schoolroom was on a sudden entirely demolished by order, in consequence of which outrage, accompanied with many threats, some of the people were intimidated, and the school was somewhat diminished; but a new schoolroom being built, the school begins to increase again. Three teachers are employed.

Murray Town has for a long time called for the exercise of patience, but at present we begin to see that our labour in this place has not been in vain. The people are remarkably ignorant, and very much given to idolatry, but there now appears to be a growing disposition among them to attend our religious services, and to have their children instructed; hence, notwithstanding the opposition of the manager before referred to, which has extended to this place also, our school has considerably increased. The salary of our teacher in this place is five dollars per month. We have been enabled to devote more of our time and labours to Wellington of late, in consequence of which the school has considerably improved. The number of teachers is reduced from four to three. Our school in Allen Town has improved; the young man that supplies the place of the former master, who was dismissed, is a member of our Society. The schoolroom we now occupy is very small, but preparations are making for building a new one, which we hope will be more convenient.

The school in Hastings appears to be going on very well. We have three teachers employed. The Sunday-schools do not thrive as could be wished, in consequence of a deficiency of suitable teachers. By way of conclusion, it gives me pleasure to notice the following occurrence in connexion with our schools:—During the year several of our teachers have been brought under Divine influence, and the greater part of them are now meeting in class in our Society. I am inclined to regard this as a favourable omen, and hope that, as the grace of God takes hold of the hearts of our teachers, it will also proceed from them to the children, who, growing up in the fear and love of God, may be a blessing to posterity.

It now becomes my pleasing task to acknowledge with gratitude the receipt of a valuable case containing dresses for children, &c., some of which have been disposed of, and others remain to be distributed, by which the hearts of many will be made glad.

ST. MARY'S, ON THE RIVER GAMBIA, &c.—Our schools are doing well. The daily attendance has greatly increased, so that we are very much in want of a more convenient schoolroom; and in order to avoid the necessity of taking the children into the new chapel, I would strongly recommend the propriety of enlarging the vestry, for the accommodation of the girls; then our present place would be comfortable for the boys. The enlargement would cost about £50.

On last Good Friday we had a public examination of the schools, when a select number of boys and girls repeated the Conference Catechism, several portions of Scripture, and Hymns, before a large and attentive congregation. This, I believe, was the first public examination of the children ever held here; it produced great interest, especially among the natives, many of whom came to the Mission House the next day, and said, "We never see dat fashion before since de world stand, dat fine, fine, too much." It was certainly a very interesting service, and could our friends in England have witnessed it, they would, I doubt not, have exclaimed with us, "What hath God wrought!" Our hearts frequently overflow with gratitude to God, whilst we look upon nearly 200 children, gathered in from the streets, where they were suffered to run about as untutored and as wild as the beasts which perish; but now they not only appear clean and neatly clothed, but they are also taught to keep the Sabbath-day holy, to reverence the House of God, by a regular and orderly attendance; and are daily instructed in such branches of useful knowledge as will, by the blessing of God, qualify them to fill respectable situations in life.

MACARTHY'S ISLAND.—In the schools there are, at present, 25 boys, and 20 girls; total, 45.

CAPE COAST.—There are 40 adults under school instruction on this station, and 30 children; total, 70. The school and the Mission have recently suffered a serious loss by the lamented death of Mrs. Wrigley, after a residence of a few months; and of Mr. and Mrs. Harrop, in little more than a fortnight after their arrival.

WEST INDIA ISLANDS.

ANTIGUA DISTRICT.

THE state of the schools in the island of Antigua is described in the following extract of a letter from Mr. C. Thwaites, Superintendent of schools, dated Willoughby Bay, Feb. 20th, 1837:—

You have received from the District Meeting a regular account of the state of the Wesleyan schools in Antigua, and also a statement of the account of receipts and expenditure attending the carrying on of these schools, to 31st December, 1836. The balance of £51. 18s. 9d. will only pay to the end of February, and I expect to receive no more from the Ladies' Society till August or September, and we must give up some of these valuable schools unless the Committee will turn their attention to this object, and make an annual grant of a sum of money for this purpose—£30 or £40 sterling, in addition to what is received, will be sufficient for the present expenditure. I am happy to say that the parents of the children have liberally assisted in supporting these schools, considering their little pay, and the distress occasioned by the scarcity and dearness of provisions. The sum received from them the last year is £94. 2s. 3d. currency. The wages of one person is only sixpence sterling each day.

The anniversaries of the Sunday-schools and the examination of the

day-schools were very interesting. The Sunday-school anniversaries were held in the following order:—Sion Hill on the 25th, in the afternoon. At the time appointed Mrs. Thwaites and I arrived there, and about 200 children were already assembled and waiting for us. The meeting commenced with singing and prayer, and many little hearts were made glad by the receipt of a reward. This school has made an advance both in numbers and improvement. Since the anniversary a pleasing work of grace has commenced among the children and young people.

Willoughby Bay anniversary was held on the 26th. This is always more interesting than the others. It has been customary for the married young people who have enjoyed the benefit of the institution, and have been decently and creditably married from the school, to assemble on these occasions. At this time they formed a long line from one end of our large schoolroom to the other. It was pleasing to see the husbands looking for their respective wives among the company of females, and bringing them forward arm in arm, a sight seldom seen in time of slavery. They were suitably addressed by the Rev. Mr. Bates. The scene was highly interesting. The children were afterwards rewarded.

Parham school anniversary was held on the 27th; about 600 scholars were present. The Rev. Mr. Fraser, who kindly takes this letter, was present; he will give you many particulars relative to this school, which yields to none in importance and numbers. The examinations of the day-schools were held as follows:—St. John's on the 22nd December; it was held in Ebenezer chapel, and about 150 children, and a good company of ladies and gentlemen, were present. The meeting was opened by the Rev. Mr. Pilcher. The children went through their exercises, in which they excel. The first class read a chapter in the Bible, and answered several questions made to them; but a class of very little children, who read in the Testament, very correctly, seemed to attract more attention. The meeting was concluded by the Rev. Mr. Thorne, from America. On the following day a similar meeting was held in Parham chapel, and the children from Sanderson's, Vernon's, Gunthorpe's, Sir George Thomas's, Betty's Hope, and Parham schools, attended—about 380 children in number. All the schools went through their examinations to the admiration of the company present. The teachers deserve great credit for their persevering attention to the children. One instance out of many I here give. The infant school teacher at Stony Hill brought forward a class of children, who read a Scripture lesson perfectly. This school commenced on the 1st of August last; at that time these children knew not a letter in the alphabet. The Rev. Mr. Thorne, who concluded the meeting, addressed the children, and expressed the great pleasure he felt at beholding so many little black children reading the Scriptures so well, and answering questions; such a scene he never saw before. On the following Friday, 30th December, the Windward infant schools assembled in the large schoolroom at Willoughby Bay—Sion Hill, Bethesda, Willoughby Bay, and Lynch's—about 350 children. The Rev. Mr. Bates and Mrs. Bates, Rev. Mr. Fraser and Mrs. Fraser, the Rev. Mr. Thorne and Mr. Kemball, agents from the American Anti-Slavery Society, and a few others, were present. The Rev. Mr. Thorne having published a minute and favourable account of this meeting, I insert it in preference to any thing of my own:—"I had the pleasure of being

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present at the annual examination of the infant schools at Willoughby Bay, on Friday, 30th December. There were three schools assembled from different quarters; the number present 350. The exercises on the occasion were, reading in the Bible, exhibitions in writing, ciphering, and needlework on the part of the girls. The whole was agreeably interspersed with singing. There were but few children present, however small, who could not read with fluency any part of the Bible. The proficiency of the scholars was in many instances truly astonishing: there was almost a literal fulfilment of the scripture, "Out of the mouths of babes and sucklings thou hast perfected praise." Children not more than four years old, scarcely strong enough to hold the Bible in their hands, read without faltering, and answered questions put to them by the examiner with a sprightliness which should for ever silence the slander uttered against negro intellect. I could not repress the frequent wish that the defamers of the negro, who fairly expose their own inferiority in the weak attempt to demonstrate his, could have witnessed the spectacle which I enjoyed. The children exhibited a familiar acquaintance with the history of Bible characters, and were remarkably ready in quoting passages of Scripture. The specimens of writing and ciphering were highly creditable to the children, all of whom, as I understand, began in these branches since the 1st of August, 1834. The girls were eager to exhibit their little pieces of needlework; some had samplers beautifully marked with letters, and divers in vari-coloured silk; others presented pretty specimens of stitching. I was informed that much attention was paid to this very useful branch of female instruction, and I may safely venture to decide that pains have not been bestowed in vain. Perhaps the most attractive feature in these schools is the excellent singing of the children: they observe all the pauses and keep accurate time.

"The teachers of these schools are emancipated negroes, whose education, previous to August, 1834, was obtained chiefly in Sabbath-schools. Their qualifications are of course meagre, yet it is due to them to say, they supply any deficiency in attainments, by diligence and perseverance. They are wholly devoted to their labour of love, notwithstanding they reap the barest pittance of a reward: their wages in no case exceeds four dollars per month. The children who compose these schools were *born slaves*; thanks to God, they are now enjoying the blessings and privileges of freedom. May they ever prove themselves worthy of the boon which a gracious Providence has conferred upon them."

SUNDAY SCHOOLS.

Place.	Total	Teachers.
St. John Ebenezer	463	49
Point	75	8
Willoughby Bay	505	44
Parham	588	35
Sion Hill	205	9
Bolan's	40	2
McKinnin's	39	5
Sawcott's	41	1
Total	1966	153

INFANT OR DAY SCHOOLS.

Places	Total.	Teachers.
St. John's	173	2
Willoughby Bay	154	2
Parham	129	2
Bethesda	112	2
Sion Hill	126	2
Sanderson's	130	2
Vernon's	72	1
Sir George Thomas's	45	1
Gunthorpe's	65	2
Bolan's	72	1
Stoney Hill	41	1
Seaforth's	22	1
Sawcott's	28	1
Betty's Hope	26	2
Lynch's	27	1
Colebrook's	13	1
Lower Walrond's	10	1
Total	1245	25

RECAPITULATION.

Sunday Scholars	1966
Teachers	153
Infant and Day Scholars	1245
Noon and Night	396
Number of Scholars in all the Schools, Males, 1223	} 2690
Females, 1467	
Number of Teachers	167

About 300 of the scholars are above the age of 18 years.

DOMINICA.—*Roseau*.—As twelve teachers have given attendance gratuitously, the expenses of the Sunday-school have been trifling in the past year: 49 boys and 76 girls; total, 125.

Parish of St. Joseph, including *Layou*, *Hillsborough*, and *Clarke Hall Estates*.—The attendance at the noon schools at *Clarke Hall* and *Hillsborough* is about 38 every day, at the night schools 44, and in the Sunday morning school there are 60 children and adults, who are taught by eight apprentices. Upon *Canefield* estate, whenever an instructor can be obtained, there are about 19 children desirous to learn; and on *Mount Pleasant* there are 13 scholars under the care of a pious female, who receives two dollars per month. The apprentices on the *Macouchie* and the contiguous estates are anxiously desirous to be instructed in the knowledge of letters and religion, and are now likely to be benefited by the labours of the above-named teacher.

Prince Rupert's Sunday-school.—At Prince Rupert's, a Sunday-school is conducted with tolerable efficiency, and a day school is established under the care of a pious female employed by the Society.

Lasoye Point.—The only agency which seems to be adapted to the local circumstances of this part of the island, is that of itinerant schoolmasters visiting the estates; but no suitable persons have as yet offered their services.

THE NUMBER OF CHILDREN.

Roseau Sunday School (boys, 49; girls, 76)	125
Prince Rupert's (boys, 56; girls, 80)	136
St. Joseph, &c.	95
Prince Rupert's Day School	13
Londonderry	35
Mount Pleasant	14
Total	418

MONTSERRAT.—Plymouth School.—The children in Plymouth school have during the past year made considerable progress in reading and writing; and with the first and second parts of the Catechism, it may be said they are familiar. The number is, 59 boys; 70 girls; total, 129.

Plymouth Sunday School.—Many children who have no opportunity of attending the day-school receive instruction on the Sabbath. The teachers render their help gratuitously, and many of them attend very regularly. Number of boys, 104; of girls, 120; total, 224. Number of teachers, male, 6; female, 9; total, 15.

Bethel Day School.—This school, which we established only two years ago, has done wonders. Previous to that time few could be found in the vicinity who were capable of repeating the alphabet; but now, many can read the New Testament with fluency. The school opens every morning at nine o'clock with singing and prayer, and the children are daily catechised. Number of boys, 29; girls, 33; total, 62.

Bethel Sunday School.—The attendance is very good. Boys, 60; girls, 100; total, 160.

Frith's Day School. This school was established about eighteen months ago, in a dark and populous part of the island, where no means of instruction had been previously afforded. Sixty-eight children are now collected together daily; all are making rapid progress, and twenty-four of them can read the Testament with ease.

Frith's Sunday School.—The attendance is regular, and the improvement is manifest. Boys, 30; girls, 50; total, 80.

Springfield Day School.—This schoolhouse has been erected in a very destitute part of the island, at an expense of about £80, by the liberality of two or three individuals, and made over to the Society. The school has been established within the past year, and bids fair to do well. Thirty-three children are collected together every morning at nine o'clock, and are making proficiency in their learning. Boys, 15; girls, 18; total, 33.

Number of scholars in Montserrat: 327 boys; 429 girls; total, 756. Teachers: 9 male; 14 female; total, 23.

NEVIS.—Charlestown Sunday School. The present number is 251 boys; 357 girls; total, 608. Teachers, 10 males; 21 females; total, 31.

Charlestown Infant School.—The children have made much progress in reading and spelling, and many have been promoted to higher

classes. The present number of scholars is, boys, 78; girls, 74; total, 152; increase, 19.

Gingerland Sunday School. Numbers, boys, 208; girls, 168; total, 376. Teachers, males, 7; females, 13; total, 20.

Gingerland Infant School. This is acknowledged by many as a blessing to the whole parish. Numbers, boys, 46; girls, 38; total, 84.

Gingerland Noon School is instructed in reading, writing, and arithmetic, by the infant-school teacher and the resident Missionary. Number, boys, 11; girls, 5; total, 16.

Bachelors' Hall Infant School. Most of the children can read a little, and some of them can repeat the Catechism with great correctness. Number, boys, 18; girls, 22; total, 40.

The total number of scholars in Nevis schools is 1276, of whom 612 are boys, and 664 are girls. About 180 attend two schools.

ST. CHRISTOPHER.—There are in this circuit eight day-schools and five Sabbath-schools; the former, generally called infant-schools, to which denomination, however, they have little claim; because not regulated by any proper system, and, also, because many of the children are beyond the years assigned to that kind of instruction.

	NAMES OF PLACES.	NUMBERS.			
		Boys.	Girls.	Adults.	Total.
INFANT SCHOOLS.	Basseterre	10	58		93
	Cayonore	15	21		36
	Great Heads				44
	Old Road	23	28		51
	Palmetta Point	23	22		45
	Sandy Point	48	94		142
	Deep Bay	59	57		116
	Tabernacle	49	41		90
		277	347		624
SABBATH SCHOOLS.	Basseterre	29	139		178
	Old Road	58	114	42	214
	Palmetta Point	49	91		141
	Sandy Point	124	235		359
	Deep Bay	24	36		60
		294	615	42	951

SAINT MARTIN'S.—Great indifference prevails respecting instruction. There are, however, a few that derive benefit from the institution, and as the instruction given in former years has not been in vain, we hope that the school will yet become a blessing to the church and colony. Boys, 35; girls, 105; total, 140. Teachers, males, 2; females, 12; total, 14.

SAINT BARTHOLOMEW'S.—The past year with all its discouragements

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has not been without some indications of good. There are in the school several children on whose minds deep and serious impressions have been made. We are stimulated to persevere in teaching the young, hoping we shall see many little children singing "Hosanna to the Son of David." Number in schools, boys, 30; girls, 64; total, 94. Teachers, males, 2, females, 13; total, 15.

SAINT EUSTATIUS.—Our school is favoured with officers and teachers who are remarkable for genuine piety, and diligent attention to their work. Our numbers are, 83 boys, and 141 girls; total, 224; increase, 35. 128 are slaves. Number of teachers, 20.

TORTOLA.—We have recently commenced a day-school in Road Town, under a salaried teacher, for instruction in reading, writing, and arithmetic; and have thus supplied a great desideratum. But we are wholly dependent upon the Committee for its continuance and support. At present it bids fair to be of considerable service, and to answer many valuable ends.

1. *Road Town Sunday School.*—Teachers, males, 12; females, 27; total, 39. Adults, males, 30; females, 167; total, 197. Children, boys, 113; girls, 194; total, 307—504.

2. *Road Town Day-School*, recently commenced, contains, boys, 52; girls, 42; total, 94.

3. *West End Sunday School.*—Teachers, males, 2; females, 5; total, 7. Boys, 30; girls, 66; total, 96.

4. *East End Sunday School.*—At this place the poor children have no other means of instruction than those afforded them by this school. Boys, 12; girls, 20; total, 32. Teachers, 2 males.

Total numbers, adults, males, 30; females, 167; total, 197. Children, boys, 207; girls, 322; total, 529—726. Teachers, males, 16; females, 32; total, 48.

BERMUDA.—*Hamilton School.*—This school contains 39 boys; 50 girls; total, 89; and is conducted by one superintendent and 17 teachers. The children have committed to memory, during the year, 2320 verses of Scripture, and 757 verses of Hymns.

St. George's.—The children, generally, are making proficiency. Most of them are well acquainted with the Conference Catechism. Boys, 45; girls, 55; total, 100. Teachers, 12. The children have committed to memory 12,371 verses of Scripture, and 2492 verses of Hymns.

Bailey's Bay.—Boys, 19; girls, 23; total, 42. Teachers, 7.

Tucker's Town.—Boys, 15; girls, 19; total, 34. Teachers, 2.

St. David's Island.—Boys, 20; girls, 30; total, 50. Teachers, 6.

Somerset.—Our school at this place has greatly prospered during the past year. The labours of the teachers have been abundantly blessed. Many of the scholars have been awakened to a sense of sin, and have brought forth "fruit meet for repentance;" ten of them have become members of our Society. Boys, 25; girls, 67; total, 92. Teachers, 9.

Warwick.—A few of the children have made a little progress. Could we obtain a sufficient number of efficient teachers, we should go on well at this place. Boys, 25; girls, 33; total, 58. Teachers, 4. Total, boys, 188; girls, 274; total, 462. Teachers, 57.

SAINT VINCENT'S DISTRICT.

ST. VINCENT'S. KINGSTOWN *Sunday School*.—Our numbers at present are, teachers, males, 12; females, 33; total, 45. Scholars, boys, 274; girls, 462; adults, 101; total, 837.

Prince's Town.—In consequence of the want of proper agents, this school is in rather a low state; we trust, however, that we shall be able shortly to obtain more teachers; and we anticipate an improvement. There are at present about 23 children, and 17 adults. Teachers, 1 male, and 3 female.

BIAROU, *Calliaqua*.—A pleasing desire for instruction is manifested by the Negro children on the surrounding estates, and if we could obtain a sufficient number of good teachers, we believe this school would become an important auxiliary to the Mission cause on this station.

St. George's.—Boys, 76; girls, 95; total, 171.

TRINIDAD, *Port of Spain*.—One of the scholars who had recently become a teacher has died this year, and has left behind him a good testimony of the benefits he received. Teachers, males, 3; females, 5. Scholars, boys, 40; girls, 55; total, 95.

San Fernando.—The attendance of children at this school has been irregular. Two of the most efficient teachers have left the town, and till we can get a fresh supply, but little good will be done.

Cedar Hill Estate.—A day-school for the free children is taught by an apprentice, who receives a trifle from their parents, with which she pays her hire. Her indefatigable exertions have been amply compensated by the rapid improvement of the children.

At a public examination by the Missionary, at Christmas, the congregation was highly interested while listening to young children repeating correctly the whole of the Catechism No. 1, and a large portion of No. 2. They can also read the New Testament correctly. Number in the day-school, 16; Sunday-school, 26.

TOBAGO.—*Scarborough*.—With feelings of gratitude to God, we record that success has attended the labours bestowed upon this Sabbath-school. The teachers have been more than rewarded for their pious services. At Mount St. George, and Lower Town, there is a want of teachers. The attendance of the scholars has been in general regular; their behaviour good, and their improvement in proportion to the instruction they have received.

	TEACHERS	SCHOLARS.		
		Adults.	Boys.	Girls.
Scarborough . .	13	12	58	90
Mount St. George .	0	29	16	28
Lower Town . .	3	8	30	40
	16	49	104	158
Total Scholars . . .		311		

DEMERARA DISTRICT.

GEORGE TOWN Sunday School.—One hundred and forty-five children have been admitted since the last Report; but, notwithstanding this increase, there is no material improvement in the attendance. The indifference of the parents in too many instances, the unfavourable state of the weather during a great part of the year, and many of the male teachers being frequently called away by their occupations into the country, render it a work of no ordinary difficulty to keep up the school; however, having had a few zealous teachers added recently to the number, there is ground to hope the school will be more efficient than heretofore. 43 children have been moved to higher classes. 5 male and 2 female teachers have been received. Total male teachers, 14; female, 21. Male scholars, 190; female, 223; total, 413.

Kingston Chapel.—A few of the children acquitted themselves well on the day of public examination. Boys, 92; girls 142; total, 234. Teachers, male, 7; female, 8; total, 15.

MAHAICA Sunday-School.—Altogether, we feel greatly encouraged by the success of our past efforts, notwithstanding the difficulties we have had to encounter, and are led to hope, that, by the continuance of our exertions, the school will soon be much improved, and be a blessing to many. The numbers attending the school, boys, 88; girls, 155; total, 243. Teachers, male, 3; female, 6; total, 9.

BARBADOES Sunday School, James Street.—On the 2nd of January, at eleven, the anniversary was held, when a large and respectable congregation was assembled, to witness the examination of the children, which proved both interesting and satisfactory, and much gratification was felt on the occasion. More rapid improvement would be made if we could obtain an *early* attendance of *all* the teachers, and *regular* attendance of the children, many of whom have been dismissed for non-attendance. At present our numbers are as follows:—Boys, 100; girls, 150; adults, 154; total, 404. Teachers, male, 24; female, 51; total, 75.

Garrison.—The number of scholars is increasing, and they are very attentive. There are 58 boys and girls who can now read the Sacred Scriptures; and they occasionally commit portions of the Divine word to memory. This school owes much to the well-directed and indefatigable exertions of several excellent men of the 76th regiment; and had we more teachers, and a larger room for the youthful part of the population, greater good might be done. Boys, 58; girls, 88; adults, 16; total, 162. Teachers, male, 5; female, 5; total, 10.

Belmont Hill.—Since the erection of the chapel at this place, about two months ago, the school has been more favourably circumstanced; and we have a prospect of usefulness in it for the coming year. Several friends from Town assist in teaching. Boys, 20; girls, 25; total, 45. Teachers, male, 6; female, 3; total, 9. Catechumens, 70.

Providence.—This school is composed entirely of children and young persons from the neighbouring estates. Both young and old manifest an earnest desire to learn to read, and in the course of the year several have made considerable progress. A few of the adults have been baptized, after due instruction both in the school and on week-evenings at the Mis-

sion House. We trust that our efforts to teach the rising generation will be found to contribute to the interests of true religion. The anniversary at Christmas was attended by a crowded congregation; and with pleasure they listened to about 30 of the children, who repeated several chapters of the Holy Scriptures, and various selections suited to the occasion. Male scholars, 69; female, 97; total 166. Teachers, male, 9; female, 12; total, 21.

Speight's Town.—This school is held on two evenings in the week, when the attendance is better than on the Sabbath. Male scholars, 35; female, 68; total, 103. Male teachers, 3; female, 10; total, 13.

JAMAICA DISTRICT.

KINGSTON.—*Parade Chapel.*—This school continued in a very prosperous state until about the middle of the year, when a number of the children were withdrawn in consequence of the opening of several day-schools. We believe that the organization of our day-school, which we anticipate immediately, will produce a favourable re-action on our Sunday-schools. The children have been twice examined during the year, and have given great satisfaction. The teachers, with few exceptions, have been very attentive and diligent. Number in school, boys, 54; girls, 79; total, 133. Teachers, male, 9; female, 8; total, 17.

Wesley Chapel.—Boys, 15; girls, 25; total, 40. Teachers, male, 4; female, 7; total, 11.

Ebenezer.—Many of the children in this school have made considerable progress. Boys, 35; girls, 71; total, 106. Teachers, male, 4; female, 6; total, 10.

Port Royal.—The state of this school affords great encouragement. The greatest credit is due to the teachers for their attention and assiduity. Boys, 75; girls, 77; total, 152. Teachers, male, 4; female, 10; total, 14.

SPANISH TOWN.—At present we have 85 boys, 97 girls, and 10 female adults on the records, but the average attendance does not exceed 130. All are catechised on the Sunday mornings, and generally addressed by the preacher in the afternoon. Teachers, male, 10; female, 13; total, 23.

MORANT BAY.—The Sunday-school at this place has increased considerably in the course of the year. Some of the scholars can read the Sacred Scriptures. Adults, 20; boys, 57; girls, 55; total, 132. We have 3 male, and 5 female teachers, in all, 8. Had we a day-school we should see greater prosperity.

Yallahs.—During the greatest part of the year the attendance of the scholars was very encouraging. Many of the apprentices can read with a good degree of accuracy the Testaments so kindly given them by the British and Foreign Bible Society, and can answer with pleasing readiness the questions in the Catechism; and all have made satisfactory proficiency. A number of children and adults have gone from our school to a week-day-school, as well as a Sunday-school formed in the neighbourhood, which has reduced the number. At present it is, adults, 24; boys, 30; girls, 26; total, 80.

GRATEFUL HILL.—The Sabbath-schools which existed here have during the year been completely annihilated by the establishment of

parochial schools in connexion with the established church in this part of the island. These schools are free schools; they give instruction in all its necessary branches on the week-days, and on the Sabbath-days the scholars, as a condition of their continuing in the day-schools, are obliged to attend, to read, learn the Catechism, and hear the prayers read by the schoolmaster, who was once a member of the Methodist Society. The parochial schools also give week-night and Sabbath-day instruction to adults gratis. With such rivals we had not the means of successfully competing, and the result has been as above stated. Both adults and children are all anxious for learning in its various useful and necessary branches, and they will have it wherever it is to be had. The late liberal grant of the government and of the committee for the erection of a school-house at this place, has afforded great joy to our people, and we have no doubt that when an efficient school commences its operations on Methodistical principles (especially if a *free school*), it will soon be filled with attentive pupils, and prove a powerful auxiliary in enlightening and converting the poor, ignorant, and demoralized portion of this population.

MONTIGO BAY.—*Montego Bay.*—The attendance of the children belonging to this school has not been so steady as we could have wished, for which many reasons might be assigned. Many of the children have nevertheless made considerable progress in reading, spelling, and the knowledge of our Catechisms. Boys, 47; girls, 107; total, 154. Teachers, male, 5; female, 11.

Ramble.—This school was re-organized at the commencement of the year, and is now in a very prosperous state. Many read the Word of God, and have become efficient teachers of the lower classes. Boys, 103; girls, 81; total, 184. Teachers, male, 6; female, 2.

Beecham, Sandy Bay.—The children in this neighbourhood are much in need of the means of obtaining religious instruction. We know of no place more destitute. The weekly instruction imparted in our Sabbath-school has been made a blessing to many, though the school has suffered much for want of efficient teachers, the adults generally needing to be taught as much as the children. Boys, 89; girls, 74; total, 163. Teachers, male, 3; female, 2.

FALMOUTH.—Of this school our prospects were very cheering soon after the opening of our chapel. Many of our young people, to the number of eighteen, came forward promptly, and offered their services as teachers, and the number of scholars soon amounted to upwards of 250. But we regret to state that, though the teachers have generally been at their post, there is a painful negligence and carelessness on the part of the children, which is perhaps wholly attributable to the parents, who have not yet learnt to appreciate fully the importance and value of Sunday-schools. We hope, however, by perseverance and the Divine blessing, to rouse the parents to a sense of their duty, and again to see hundreds where they "will learn betimes to walk in Wisdom's way." Boys, 50; girls, 70; total, 120.

At *Stewart Town* our Sunday-school now assumes a most interesting character, and would be much more so but for a painful want of help. The average attendance of children is about 70. The improvement of the children, both in general manners and reading, is very apparent, and

truly gratifying. The regularity of their attendance evinces their attachment to the school. Boys, 30; girls, 40; total, 70. Teachers, male, 1; female, 1.

Total number of scholars in the Falmouth Circuit:—Boys, 100; girls, 140; total, 240. Teachers, male, 10; female, 10; total, 20.

ST. ANN'S BAY.—During the greater part of the year, an interesting and efficient evening school has been conducted here by the Missionary and his wife. Old and young have manifested a strong desire to learn to read; many, who at the beginning of the year were ignorant of letters, now read for themselves the Word of Life. Boys, 36; girls, 26; total, 62. Teachers, male, 1; female, 1.

OCHO RIOS.—A day-school was commenced here in May last, which has been ably conducted by Mr. J. Green, and has been productive of great good. During the first six months great numbers attended, but owing to an epidemic among the children, we cannot now report so favourably. Boys, 23; girls, 16; total, 39.

BEECHAM-VILLE.—Since the residence of a Missionary here, an evening school has been commenced, and the children eagerly attend four times in the week. Their progress is creditable to their circumstances, and the testimony of their masters and mistresses is, that since their attendance they have become more respectful in their behaviour, and more attentive to their relative duties. Boys, 19; girls, 14; total, 33.

Total number of scholars in the Circuit:—Boys, 76; girls, 56; total, 134. Total number of teachers:—Male, 3; female, 1.

PORT ANTONIO.—The attendance and improvement of the children in the course of the year have been encouraging. At present our only teachers are soldiers of the 64th regiment: their zeal is highly praiseworthy. Boys, 55; girls, 47; total, 102. Teachers, 7.

HOPE BAY.—Boys, 15; girls, 25; total, 40. Teachers, male, 1; female, 2.

LUCEA AND SAVANNA-LA-MAR.—*Lucea*.—The plan of holding the school two nights in the week, as well as on the Lord's day, has been attended with good effect. The scholars have been regular in their attendance, and the teachers have manifested a degree of attention and zeal highly creditable. Adults, 20; female adults, 17; male children, 66; female children, 111; total adults, 37; total children, 177; total number of scholars, 214. Teachers, male, 4; female, 10.

PROVIDENCE.—We have made arrangements to commence a school here at the beginning of the year.

ORACABESSA.—*Morley*.—Boys, 30; girls, 58; total, 88. Teachers, 6.

PORT MARIA.—Here a few have evinced a desire, not only to read God's Holy Word, but also to experience its vital influence upon their hearts. Boys, 17; girls, 23; total, 40. Teachers, 4.

GUY'S HILL.—Many of the children have made creditable progress in reading and in the knowledge of our Catechisms; it is likely to continue prosperous. Boys, 30; girls, 48; total, 78. Teachers, 7.

DERRY.—This is a very promising school. Boys, 40; girls, 39; total, 79. Teachers, 2.

CLARENDON.—*James' Place, Clarendon*.—Boys, 20; girls, 20; adults, 12; total, 52.

WATSONTON, *Vere*.—The instruction of the rising generation here also devolves upon the Missionary, who is unable to visit this place more

than once a fortnight. In addition to this, he has to travel on that day fourteen miles to preach at Portland, so that it is utterly impossible for him to pay that attention which he could wish. Boys, 25; girls, 30; adults, 17; total, 72.

Chapelton.—We have formed a small school, consisting of 25 children and 15 adults. In this department much praise is due to Mrs. Jackson, under whose care they have been principally placed. Boys, 12; girls, 13; adults, 15; total, 40.

HONDURAS BAY.—*Belize.*—The attendance of the scholars varies considerably. Many of them are taken into the woods with their parents, where they remain frequently nine months in the year: the consequence is, that they lose in their absence the little knowledge they had previously gained. Many of those who attend regularly are making pleasing progress in learning to read, and committing the Catechism to memory. Our prayer is that these children may not only be taught to read, but to fear the Lord, which is the beginning of wisdom. Most of the teachers, who are eight in number, are diligent and punctual. The average attendance of scholars is about 70.

BAHAMA DISTRICT.

NEW PROVIDENCE.—During the year considerable satisfaction has been afforded by the East and West Sunday-schools of Nassau. The number of scholars has increased; they have manifested considerable avidity in availing themselves of the advantages of the school-library, principally supported by themselves. Some of the scholars are now becoming teachers, and we trust that they will steadily communicate that knowledge which they have received. The number in the schools is 443.

ELEUTHERA.—In the Sunday-school at *Rocksound* the number of children has been doubled—their improvement has been considerable—the duties of the Sabbath are much better attended to—and their regular attendance, morning and afternoon, cannot be excelled in any school. The children are catechised weekly, and a few of them have committed to memory 3006 verses of Scripture, and 80 hymns and other pieces. Number of scholars, 147. Our infant-school at *Rocksound*, which was commenced in July under very discouraging circumstances, with only six children, is now in a very good condition. We have hired an assistant teacher, for whose board and salary we have become responsible. The children of widows we take free, the apprentices' children at 3*d.* per week, and the other children at 6*d.* per week currency. Number in school, 28.

Tarpum Bay.—A Sunday-school has been re-commenced at this place. In June last the Missionary took a census of the population, which exceeds 400, out of which there were only 70 who could read or were learning to read. We are much in want of a day and an infant school. There are upwards of 80 children under five years of age. Number of scholars, 64.

Savannah Sound.—In this settlement, which contains a population of more than 200, the Sunday-school has done much good. Most of the young people can read. A day-school has lately been established, which

is partly supported by the Colonial government, and partly by the people themselves. Number of scholars, 105.

Palmetta Point.—In the Sunday-school at this settlement the children and adults have made some progress in learning. Number of scholars, 31.

Governor's Harbour.—The school at this settlement has been very fluctuating. Two of the members have now taken the superintendence of it, and we hope for greater prosperity. Number of scholars, 33.

HARBOUR ISLAND.—During the year the attendance of both teachers and scholars has been remarkably good; 60 new scholars have been admitted, but some have left us and gone to the school opened in the episcopal church. From a special enquiry made throughout the classes in the month of May, it appeared that 15 white children and 54 coloured were attending this Sabbath-school, who did not attend any week-day or other school whatever. We are much indebted to kind Christian friends, both in Great Britain and America, who, through Mr. and Mrs. Crofts, have presented some valuable books and various useful articles. The distribution of these, and others obtained by private subscription, has excited much interest.

The Week-day school at Harbour Island has been carried on with much efficiency, and has had an average daily attendance of more than 80 children. Earnest attempts have been made to raise a daily school at several of the other settlements, but the apathy of some of the parents, and the want of suitable teachers willing to undertake the work, have hitherto baffled every effort.

Pitman's Core Sunday School has been carried on with steadiness, but for want of hearty co-operation on the part of the parents there has been little progress or satisfaction.

Spanish Wells School has undergone various changes; a distribution of reward books has latterly revived it.

Bluff.—Here the steady exertions of several persons whose avocations keep them near home have preserved this school, and it continues to prosper.

Current.—This school has been very irregularly attended, principally owing to the indisposition and absence of the few teachers.

Green Turtle Key.—The school at this place is improving.

Cherokee Sound.—The school gives great satisfaction to the parents.

Great Harbour.—Of the children in this school but very few are able to read the Scriptures.

HAYTI DISTRICT.

PORT AU PLAAT.—The school is a very interesting and promising part of our work. Some of the children manifest great diligence in learning the Scriptures and Catechism. Boys, 18; girls, 22; total, 40. Teachers, male, 2; female, 3.

TURKS' ISLANDS.—The Sabbath-schools are in a prosperous state. The teachers are diligent, and are encouraged by finding that their labours of love are not in vain. The scholars have increased in number, and many make considerable progress in religious knowledge. Boys, 75; girls, 94. Teachers, male and female, 18.

Some important arrangements have been made by the Committee during the past year, in reference to Negro-Education. Assistance has been obtained by the Society from Government to build twenty-four school-houses in the West Indies, viz. :—three at *Antigua*, one at *Dominica*, one at *Montserrat*, one at *Nevis*, one at *St. Christopher's*, one at *Bermuda*, one at *St. Vincent's*, two at *Grenada*, two at *Barbadoes*, two at *Demerara*, and nine in *Jamaica*. In order that the share of this great national work which has been allotted to the Society may be accomplished in the most efficient and systematic manner, it has been resolved to place the schools which are now to be built, or are already in the course of erection, by means, in part, of Parliamentary aid, under the care of two or more General Superintendents. In the Rev. Thomas Bewley, the Committee have found an individual, whose qualifications eminently fit him for this department of usefulness, and the general superintendence of the Society's schools in Jamaica has been committed to him. He has entered upon his work with zeal and diligence, and it is hoped that not a long time will elapse, before all the schools in Jamaica will be in active operation.

Another plan, which the Committee have found it necessary to adopt, is the arrangement for raising, by a *special* effort, the Society's share of the expense in the erection of schoolhouses. The sum of five thousand pounds has been received from His Majesty's Government towards the erection of the above-mentioned twenty-four schoolhouses, on the condition, that the remaining sum of two thousand five hundred pounds, necessary for their completion, be furnished by the Society. The annual expense of supporting the schools, thus to be built, of providing competent Masters and Mistresses, and of meeting all contingencies, must, to a great extent, fall on the regular annual income of the Society, and will be found to entail on that income, a very large additional burden, notwithstanding the local efforts which are expected in the Colonies themselves, both from the parents of the children to be educated, and from the subscriptions of the benevolent public in the several islands. With these views and anticipations, the Committee judged it to be altogether improper to take any portion of their share of the *expenses of building the schools* out of the Society's annual income, and resolved that it should be raised by a special effort, devoted to that particular purpose. Several liberal subscriptions have accordingly been received for this purpose from philanthropic individuals; but it is found, that to raise so large a sum as two thousand five hundred pounds, the effort must be general and combined. It has, therefore, been agreed that one *Special Public Collection* shall be respectfully requested in the course of the present year, for building the Negro School-houses, from such congregations as approve of the object, and are willing,

in this easy way, to promote its accomplishment : and in order to make such collections at once efficient and interesting to our friends, the Committee, with the approbation of the Conference, have invited the Rev. EDWARD FRASER, from Antigua, to spend a year in England, and to visit, on this errand of mercy, such congregations as may be desirous to participate in the benefit to be anticipated from his pulpit labours, and to allow him a public collection at the close of each service. Mr. Fraser, it will be remembered, has himself borne the yoke of bondage, and has, therefore, a peculiar and affecting interest in the welfare of the race to whom he is allied by blood, and in whose degradation and wrongs he has had a personal participation. The Committee are happy to be able to state, that he has entered upon the work which has been assigned to him, and has met with the most encouraging success.

LOWER CANADA DISTRICT.

QUEBEC.—In this circuit there are four Sabbath-schools ; in these schools there are 250 scholars,—115 girls and 135 boys. The number of teachers is 44, the whole of whom act gratuitously. The teachers take a great interest in the prosperity of the schools, and from their labours much good may be expected.

MONTREAL.—In the city and suburbs there are six Sabbath-schools, including 84 teachers (45 males ; 39 females) ; 571 scholars (317 boys and 254 girls). The number of verses committed to memory during the year is 76,400. Nos. 1 and 2 of the Wesleyan Catechism have been taught. The central school has on its books, according to its last report, 170 scholars and 27 teachers. The average attendance of the children has been 120 each Sabbath. The majority of the children have learnt the Wesleyan Catechism No. 1, and many of them are acquainted with No. 2 also. The last has doubled its numbers during the last month. A day-school has also been commenced under very promising circumstances in the basement of Griffin Town chapel.

ST. ARMAND'S.—The Sabbath-school on Durham Flat was resumed during last summer, and continued in operation for some time. We have commenced a Sabbath-school in another part of the circuit.

STANSTEAD.—The school at the village of Stanstead has prospered during the year ; there are in it at present, boys, 18 ; girls, 16 ; total, 34. Teachers, males, 3 ; females, 2.

ODELL TOWN.—On this circuit there are two Sabbath-schools, both of which are in a prosperous condition ; the average attendance of scholars is 80 : boys 35, and girls 45. The number of teachers is 21 : 12 male and 9 female, who regularly and gratuitously attend on the Lord's day. These schools are situated in the most populous parts of the circuit, and, being piously conducted, much good may be expected from them.

UPPER CANADA.

In the Missions among the Chippeway and other Indians, there are about 2000 adults and children taught in the schools. No detailed re-

ports have been recently furnished ; but it is believed they are in a prosperous and efficient state.

NOVA SCOTIA DISTRICT.

HALIFAX.—During the last summer the number of scholars in attendance was nearly 200. Two of the scholars of this school during the past year departed this life in the full triumph of faith. It is due to the teachers to observe, that they have all been alive to their duty, and punctual to their official engagements, and that the utmost harmony and unanimity have reigned in their meetings. A Sunday-school has been formed at Ferguson's Cove, under the auspices of the Halifax school, and promises to be abundantly useful in disseminating religious knowledge among the children of the village. The teachers of the Halifax school have collected upwards of £4, and provided books for the destitute children at the Cove. The number of scholars is 35.

LUNENBURG.—Our school contains, children, 30. Teachers, male, 2; female, 1.

LIVERPOOL.—Our Sabbath-school is in as prosperous a state as we can expect from the present inconvenient place in which we have to teach. In a few months this difficulty will be removed by the erection of a vestry, which will be occupied as a school-room. Children, 60. Teachers, 2 male, and 5 female.

BARRINGTON.—The children have been regularly catechised, and some tokens of good appear. Children, male, 45; female 41; total, 86. Teachers, male, 3; female, 3.

HORTON.—The attendance of the children was very respectable last summer, and they made considerable progress in obtaining a knowledge of the Scriptures and Hymns. Children, male, 20; female, 25; total, 45. Teachers, 1 male; 3 female.

WINDSOR.—The number of children is 50, and the school is in a good state. Teachers, 3 male; 1 female.

SHUBEN ACADIE.—One school. Children, 20. Teachers, 3 male, and 2 female.

PARRSBORO'.—Children, male, 29; female, 25; total, 54. Teachers, 3 male; 4 female.

WALLACE.—There are three Sabbath-schools on this circuit, all of which are well attended during the summer. Children, 56. Teachers, 5.

GUYSBORO'.—The children have made good progress in the knowledge of our Catechisms. The teachers are pious members of our Society, and we believe are assiduously engaged in watching over the spiritual interests of the children. There has been a school held at Whitehead, among the children of fishermen, during the winter; but as the teacher of it will remove in the summer to attend the fisheries, it will probably be discontinued during the summer. Children, male, 26; female, 37; total, 63. Teachers, male, 2; female, 4.

SYDNEY.—*Cape Breton.*—Children, male, 23; female, 24; total, 47. Teachers, male, 5; female, 3.

SHIP HARBOUR.—Children, 30.—Teachers, male, 2; female, 2.

CHARLOTTE TOWN.—*Prince Edward Island.*—Children, male, 58; female, 43; total, 101. Teachers, male, 7; female, 7.

NEW BRUNSWICK DISTRICT.

ST. JOHN.—In the city, male teachers, 22 ; female, 24. Male scholars, 162 ; female, 179. The number of children connected with the Portland school is 219 :—29 teachers, besides the superintendent, secretary, and other officers. One little girl has died, about eight years of age, giving a satisfactory testimony of her religious state. We have purchased a new library, which, with a few volumes presented by an English friend, has added 150 volumes to our former library, and is rendered very useful, not only to the children, but to their parents.

FREDERICTON.—We have much to encourage us in this labour of love. The number on the books and average attendance are about equal to that of last year ; nor can they be increased until we are provided with larger accommodations. Another source of encouragement is the readiness with which the parents and friends of the children come forward with their subscriptions. £20 have been collected to enlarge or rather renew our library. The arrival of these books is anticipated with much pleasure by the children. Boys, 90, girls, 75 ; total 165. Male teachers, 10 ; female teachers, 11.

ST. STEPHEN, ST. DAVID, AND ST. ANDREW'S.—*Mill Town*.—This institution is in a prosperous state. The scholars are regular in their attendance. A great number of volumes have been added to the school-library ; which source of information is resorted to by the youth with increasing avidity and pleasure.

Oak Bay.—The school here is in a prosperous state, and will doubtless prove a great blessing to the rising generation. Number, 24 boys ; 26 girls. Teachers, 5 males ; 5 females.

St. Andrew's.—In this school there are 306 children, of each sex an equal number. Teachers, 2 males ; 2 females. Attendance regular, and prospects pleasing. Total number of teachers, male 13 ; female, 12. Children—male, 60 ; female, 62.

ANNAPOLIS.—We have one Sabbath-school at Granville Ferry, in the summer season. I have furnished them with a quantity of suitable books.

MIRAMICHI.—In this circuit we have only one Sunday-school at present, which is diligently attended to. There are 27 boys, and 30 girls ; total, 57. Teachers, 5 males, and 5 females.

WOODSTOCK.—This school affords the teachers and managers great encouragement. The children are instructed in the nature and duties of our Holy Religion, as set forth in the New Testament. Many of them commit to memory large portions of Scripture and Hymns, which they publicly recite. Their attendance is regular, and their conduct serious. Male teachers, 8 ; female teachers, 5. Boys, 22 ; girls, 36 ; total, 58 scholars.

BATHURST.—This institution, which has been in existence about three years, is in a prosperous state. Attendance, boys, 18 ; girls, 15. Teachers, male 2 ; female, 2.

NEWFOUNDLAND.

ST. JOHN'S.—In this town our school is in a prosperous state. The

number of teachers and scholars has increased, and the attendance has been good. Our teachers' prayer-meeting, which is held once a month, and an annual tea-meeting has given considerable interest to our object here. Teachers, 11. Boys, 50; girls, 60; total, 110. In Portugal Cove, Topsail, and Pouch Cove, we have small schools, which are conducted by persons who are successfully employed in doing good.

CARBONEAR.—The regular, punctual, and orderly attendance of both teachers and scholars in this institution was highly pleasing. The school opened on the 26th of April, and closed for the season on the 1st of November. The numbers are as follows: Boys, 70; girls, 80; total, 150; The average attendance was 98. Teachers, male, 9; female, 10; total, 19.

Perry's Cove.—This Sunday-school is in a place where the people have no other means of obtaining elementary instruction. Boys, 18; girls, 22; total, 40. Teachers, male, 1; female, 1; total, 2.

Clown's Cove.—This school was open during the winter, and being furnished with books, gave a promise of good. Males, 30; females, 20; total, 50. Teachers, male 4; female, 5; total, 9.

HARBOUR GRACE.—Our Sunday-school was re-opened on the 1st May, with a prospect of increased usefulness; and, from the promised assistance of some respectable individuals, who take an interest in its welfare, we hope it will be carried on with greater efficiency, and with spiritual advantage to the rising generation. Scholars, boys, 18; girls, 18; total, 36. 1 superintendent; 4 male; 3 female teachers.

BLACKHEAD AND WESTERN BAY.—Our Sunday-schools, according to the usual custom in this country, have been closed through the winter, excepting a small one on the north side of Western Bay. That these schools exert a salutary and beneficial influence upon the character and morals of the rising generation in the neighbourhoods where they are established is clear, from the fact, that several who have learned to read in these schools have been enabled to search for themselves the Scriptures of truth by which they are made wise unto salvation. Among a population of nearly four thousand, there are no means of instruction, but what are furnished by our Sunday-schools. We are cheered by the hope, that this circuit will soon be provided with some more regular and systematic means of instruction. Blackhead, boys, 80; girls, 120; total, 200. Teachers, male, 7; female, 8; total, 15. Western Bay, boys, 12; girls, 13; total, 25. Teachers, male, 2.

PORT DE GRAVE.—We have in this school, boys, 28; girls, 36; total, 64. Teachers, male, 2; female, 2; total, 4.

Bay Roberts.—We were under the necessity of closing the school for the want of a proper place. It is now re-opened for the summer, and we hope our labour will not be in vain. 1 superintendent. Boys, 22; girls, 30; total, 52. Teachers, male, 2; female, 2.

FRANCE.

PARIS.—The small English Sunday-school at the Rue d'Anjou continues to encourage us. Numbers about the same as last year, 15.

CALAIS.—The Sunday-school is improving; there are about 35 children.

BOULOGNE.—The little English Sunday-school contains about 15 children, and on the whole is doing well for the numbers.

LILLE AND ROUBAIX.—A Sunday-school has been established at Roubaix, which averages about 15 children.

CALVADOS, &c.—At Caen an English Sunday-school has been recently formed, which is attended by 18 children.

LA VAUNAGE.—In this circuit there are thirteen Sunday-schools, containing 452 children, all of which give general satisfaction. In the district there are 532 children in the Sunday-schools. In the Upper Alps we have four day-schools under our direction, in which there are 90 scholars.

MEDITERRANEAN.

MALTA.—The schools in this island contain 89 children, who learn to read the Word of God.

GIBRALTAR.—I am most anxious to see a schoolhouse for the Spanish school, with an apartment at least, consecrated to worship. This seems indeed to be indispensable. I have therefore again applied to the governor for the grant of the piece of waste ground adjacent to the English chapel, and my request lies before them. The governor sent the Civil Police Magistrate to inspect the school; and this officer has reported that such a number of children must not be assembled in this place during the summer; but we have now about 65 on the books in fair attendance, and admissions are again frequent. Our school is larger than it ever was, and is in a state of more hopeful increase, inasmuch as it has recovered from the shock of an attack which, humanly speaking, cannot be repeated. Our young assistant, Pascual Negrotto, works to admiration, for having been taught originally in the school, he understands and loves it; above all, he is the more valuable, as he is, without exception, the most hopeful Spanish convert we have had.

CADIZ.—After much prayer to God for direction, I determined to open a class for one hour on two evenings of each week, in order to read and explain the Scriptures to such boys and girls as would be permitted by their parents to attend. Tuesday and Friday evenings appeared to be the most suitable, and I accordingly requested my landlady to inform any of her neighbours or friends who had children of my intention. At seven o'clock, 3 boys and 2 girls came, who can all read well. I put a New Testament into their hands, and after having explained to them the nature and duty of prayer, I desired them to kneel, when I invoked the blessing of God on the undertaking. We then read part of the first chapter of St. Luke: as we proceeded, I made occasional remarks suited to their capacities, and afterwards asked them a few questions, and closed again praying. They will come again at the same hour on Tuesday. This is the first meeting of the kind which has been held here for very many years. I trust God will abundantly bless me in the attempt to instil into the minds of these children, the truths of his own Word. This Scripture school has been continued, and promises to be useful.

SWEDEN.

STOCKHOLM.—I rejoice to say that the infant-school prospers beyond

our expectations. Baron Sprengporten, the lord mayor, inspected the schools at an early period, expressed himself highly delighted, and gladly accepted the office of president of the Society to be established. The school was commenced the 26th January, King Charles's birth-day, and the society will, please God, be organized on the 3rd May, his grandson Prince Charles's birth-day: which things have great influence here. The public examination of the two schools now in existence, was held in the Exchange rooms in the May of this year, at which Her Majesty the Queen, her Royal Highness the Crown Princess, with her children, and a large concourse of the most respectable inhabitants of Stockholm, were present. All seemed delighted with the progress made; and Her Majesty was, by her own desire, appointed Patroness to the Stockholm Infant School Society. There being none in this place, who have had opportunity of giving attention to the system in England, but myself, this school has given me much to do. I was nearly every day present assisting, and had to devise and draw out infant lessons, suited to the circumstances and capacities of the much-neglected children. This proved another heavy, very heavy tax on my time; but, viewing the amazing good that may be effected by such schools, I do not consider the time of your Missionary misspent, when it is applied to the introduction and helping forward such a system. May God grant that all my works may ever be begun, continued, and ended in Him, that I may glorify Him.

IRELAND.

SUNDAY-SCHOOLS.

	Name of the Mission.	County.	No. of Schls.	No. Teachers	Boys.	Girls.	Total.
1	Ballieboro'	Cavan	5	20	200	150	350
2	Youghal	Cork	1	6	15	15	30
3	Fermoy & Mallow	"	2	12	32	28	60
4	Killarney	Kerry	1	2	10	10	20
5	Tarbert & Kilrush	Kerry & Clare	1	12	25	35	60
6	Galway	Galway	1	1	"	7	7
7	Athlone & Ballinasloe	King's Coun.	5	12	45	57	102
8	Cavan	Cavan	1	6	30	30	60
9	Donegal	Donegal	9	43	206	221	427
10	Rathmelton, &c.	"	4	27	178	158	336
11	Newtown Limavady	Londonderry	4	24	160	160	320
12	Port Stewart	"	1	6	12	18	30
13	Ballymena, &c.	Antrim	3	12	130	130	260
14	Hyde Park	"	4	33	150	160	310
15	Downpatrick, &c.	Down	3	41	142	156	298
Total in the Sunday-schools				257	1335	1335	2670

DAILY SCHOOLS.

	Name of the School.	Missionary Circuit.	County.	Boys.	Girls.	Total.
1	Stone Walls	Baillieboro'	Cavan	30	30	60
2	Carricknahorna	Ballyshannon	Donegal	42	28	70
3	Muchris	Donegal	"	22	14	36
4	Durin's Rock	"	"	35	35	70
5	Ballidavit	"	"	30	30	60
6	Ardra	"	"	61	33	94
7	Glenleary	Ramelton	"	73	53	126
8	Gorran	Newton Limavady	Londonderry	66	54	120
9	Mayouchill	"	"	48	50	98
10	Portrush	Port Stewart	"	25	25	50
11	Billy	Coleraine	"	32	25	57
12	Croagmore	"	"	38	46	84
13	Lissan	"	"	40	22	62
14	Garvagh	Newton Limavady	"	35	29	64
15	Bellaghy	Magherafelt	"	35	35	70
16	Magherafelt	"	"	39	30	69
17	Carnlea	Balymena	Antrim	35	35	70
18	Newtown Cromlin	"	"	56	55	111
19	Carnlough	"	"	45	41	86
20	Aughrim	Athlone	Galway	25	25	50
21	Ferbane	"	King's Coun.	20	20	40
22	Mount Shannon	Killaloe	Galway	25	25	50
23	Tarbert	Kilrush	Kerry	20	20	40
24	Kenmare	Kilmarney	"	30	30	60
25	Lisbealid	Bandon	Cork	25	25	50
26	Killorglan	Tralee	Kerry	33	31	64
Total in Day-Schools				965	846	1811
Total in Sunday and Day-Schools				2300	2181	4481

We have received the following communications lately, from the Rev. W. O. Croggon, the Superintendent of the Irish Missions and Schools.

The Mission-schools in Ireland generally consist of four classes,—the Alphabet, Spelling-book, Testament, and Bible classes, and though this is not the modern plan of arranging a school, yet it answers very well in those places, where the children are not in such number as to work by the British and Foreign School system.

It is an important advantage connected with our schools, that all the masters are either local preachers, exhorters, or class leaders. This renders their labours not only useful to the children in the school, but a blessing to the parents, and to the inhabitants of the village where the school is established. Many of the masters have been engaged years in teaching on the six days, and preaching the Gospel on the Lord's day;

besides visiting the sick and other duties, in the evenings of the week. The following is an abstract of the Superintendent's last report.

1. *Stone Walls*.—James Donnald, master. This school is situated in a mountainous part of the county Cavan. The children here, as in all the schools, are taught to read the Holy Scriptures, and to repeat portions by heart. The school was established in 1830, and after seven years' trial, it continues to prosper. At the last examination, some of the children repeated three chapters out of the Epistle to the Hebrews, and two classes the Catechism No. 1. They learn also to write and cypher, as in all the schools.

2. *Carricknahorna*.—John Ferguson, master, who has laboured for many years in this village as a local preacher, proclaiming the truth on the Sabbath, and teaching during the week. At the last examination, one boy repeated three psalms; another two chapters; a girl, nine psalms and two chapters; and many of the children have learnt the Catechism No. 1.

3. *Muchris*.—Michael and Mary Evans, master and mistress. Two very convenient schoolhouses have been erected by John Hamilton, Esq., who also pays the master and mistress. The school is small, but the children are very attentive. One girl repeated 99 verses; another, 83, &c. In the boys' school, twelve write and eight cypher.

4. *Durin's Rock*.—Joseph Bates, master. The children have very far to come to this school, yet it has been of great advantage. At the last examination, the elder children repeated much of the Sacred Scriptures: three girls, 8 chapters in the Hebrews; three girls, 7 chapters in the same Epistle; and twelve girls either 3, 4, or 5 chapters, and others 1 or 2. 70 children were present at the examination, and their progress was pleasing; but the great distance they have to come prevents regularity.

5. *Ballidavit*.—Patrick Judge, master. Seven years have rolled round since this school began, and many here have been taught, not only to read the Word of the Most High, but to seek that salvation which it unfolds. At the last examination, the 25th Chapter of St. Matthew and the 12th Chapter of St. John's Gospel were repeated by many of the children.

6. *Ardra*.—Joseph Pearson, master. Amidst the distant mountains of Donegal, it is pleasing to behold a very interesting group of children learning the way to heaven. Sixty-eight were present at the examination, the greater part of whom read in the New Testament. This school is held in the Mission Chapel. On the evening of the examination, a Missionary meeting was held, when the house was filled with an attentive audience.

7. *Glenleary*.—Henry Hoynes, master. This school is about a mile from the town of Ramelton, situated on a hill. The school is worked partly on the plan of the British and Foreign School Society. The classes are well arranged, and have monitors. In the Bible classes are 9 girls and 9 boys. One girl, called Isabella Magowin, repeated 8 chapters; another, Martha Gregg, 6 chapters, and others, 4, 3, 2, and 1: the boys, 3 or 4 chapters each, and the lesser children according to their ages. 90 children at the examination.

8. *Gorran*.—George Huston, master. This is one of the schools established by the late Dr. Adam Clarke, as the inscription over the door states, and the schoolhouse has been used for a chapel and Sunday-

As.	Total.
0	60
8	70
4	36
5	70
0	60
3	94
3	126
4	120
0	98
5	50
5	57
6	84
2	62
9	64
5	70
0	69
5	70
5	111
1	86
5	50
0	40
5	50
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0	60
5	50
1	64
6	1811
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school, as well as for a day-school : thus answering the object of the excellent man who began it. Every Sunday morning the master meets the scholars from eight to ten o'clock. About 70 are generally present ; to these he gives a lesson in the Word of God, accompanied with suitable exhortations. A number of the female pupils are taught needle-work, by one of the master's daughters, on week-days, at hours appointed for that purpose.

9. *Mayoughill*.—William Reed, master, who was appointed by Dr. Adam Clarke himself, for the doctor took a pair of spectacles from his pocket, placed them in their proper position for the master to use them, and said, " William, teach the children as long as you are able." This was his diploma. The advantages of the institution appear in the increase of Scripture knowledge, attention to prayer, observance of the Sabbath, and the giving up of common swearing. The children who read the Scriptures are about 26.

10. *Portrush*.—George Kevan, master. This is one of Dr. Adam Clarke's schools, and a very neat building it is, with the bell the doctor procured, fixed on the top to call the children to school, and the people to worship. The master has, since the commencement of the school, laboured here on the Sabbath, and during the week, in teaching the children and preaching the Gospel.

11. *Billy*.—James Diver, master. This is also another of what are called Dr. Adam Clarke's schools, where the schoolhouse forms a chapel on the Sabbath, in which the preacher or missionary proclaims the glad tidings of salvation to perishing men.

12. *Croagmore*.—Joseph Diver, master.

13. *Lissan*.—David McCurdy, master. These two schools also were founded by Dr. Clarke. They are situated in the distant parts of the island, not far from the Giant's Causeway, and about two miles from one another. Before the schoolhouses were built, the excellent doctor began to arrange for the school. One of the masters informed the writer, that the doctor assembled the children and their parents under a hedge, and delivered a very powerful discourse on the advantages of education. This is remembered with peculiar feeling by those who attended ; and the impressions survive the excellent person whose voice is heard no longer. " He being dead, yet speaketh." A more particular account of these schools would have been given, if the Superintendent had not been hindered by affliction from examining the children on his last visit ; but the next report, it is hoped, will contain more minute particulars, as to the progress of the children, and the tasks they have learnt. The last reports from the masters of Dr. Clarke's schools are encouraging.

14. *Garvagh*.—Alexander Montgomery, master. This school has been lately re-commenced, after some interruption by change of masters. It is divided into three classes. There are 14 in the Alphabet, 23 in the Spelling-book, and 27 read in the Scriptures ; and when more books and a better outfit are provided, there is no doubt the object designed will be accomplished.

15. *Bellaghy*.—Edward Finlay, master. This school has been conducted for many years by the master, in which the children are taught to read, write, and cypher, and many children in that time have left the school for different avocations, guided, we trust, by those principles taught in the Holy Scriptures which they have learnt.

16. *Magherafelt*.—William Hoey, master. This school also suffered interruption by the departure of the master to America, but began again with 8 children; they now amount to 69, divided into four classes, of which ten read in the Old Testament, twenty-six in the New Testament. The children are beginning to learn portions of Scripture, as well as the Catechism. The school is held in a very convenient chapel, where the Gospel is preached regularly. The master is a local preacher, and is usefully employed.

17. *Carnlea*.—R. A. Diver, master. It is situated on the main road from Ballymena to Coleraine, in a district where there is much need for such an institution. The attendance varies, owing to the employment of the elder children at particular seasons of the year in the fields. Between twenty and thirty are committing to memory portions of the Old and New Testament: twelve have learnt the whole of the Catechism No. 1; and 14 nearly the whole of No. 2.

18. *Newtown Cromlin*.—R. Carson, master. This school is established in a new rising village, nine miles from Ballymena, and promises great advantages, as the schoolroom is very commodious, and the children attentive.

19. *Carnlough*.—John Sayers, master. This school is situated on the borders of the Sea. For some time the children were taught in a small building, but lately another has been procured much more suitable. Many have been taught to read the Word of the Lord, and are now occupied in different situations, retaining, we hope, the useful lessons they have received.

20. *Aughrim*.—Allan Nixon, master. Owing to unavoidable circumstances, this school has suffered; but lately it has considerably revived. It is situated in the county Galway. Many of the children are very poor, yet they are attentive to their lessons. Another school, six miles from Aughrim, namely, Lawrence Town, has been discontinued for the present, as the schoolhouse wants repairs, and the master is gone to America; but it is intended to resume it as soon as the gentleman, to whom the village belongs, puts the house into repair, which he intends to do.

21. *Ferbane*.—Gore McClure, master. This is a very interesting school; the children have made much progress. At the last examination fourteen repeated the first three chapters of St. John's Gospel; five repeated the first three sections of the Catechism No. 2; twenty-one repeated the whole of the Catechism No. 1. Over the school is a room used for Divine worship, where the Gospel is preached to many who gladly hear it.

22. *Mount Shannon*.—James Baskin, master. This school, like some others, has been put to inconvenience by the removal of the former master, but it begins to revive. The children have lately removed into the unfinished chapel, where they have only got a few boards to sit on, wanting desks and other requisites; which, when supplied, it is hoped prosperity will crown the master's efforts. Mount Shannon is a village near the beautiful Lough Derg, a lake formed by the Shannon. It is the extreme south of the county Galway. Many Protestants dwell near it, though continually thinned by emigrations.

23. *Tarbert*.—Robert Bell, master. This is a small town on the banks of the Shannon. The schoolhouse, a neat building, like many others, serves for a place of worship. At the last examination the children were

found regularly classed. Ten repeated portions of the Sacred Scriptures, two parts of the Catechism No. 2, and six the whole of the Catechism No. 1.

24. *Kenmare*.—Robert Baskin, master. This school is situated south of the celebrated lakes of Killarney, in the county Kerry. Lately, some opposition has been raised to it, but the parents of the children seemed resolved to continue to send them, and they have made considerable progress.

25. *Lisbealid*.—William Hender, master. This school is in a very mountainous district. During the winter months it is very difficult for the children to come; but in the other parts of the year they assemble, and profit by the instruction given. The Gospel is preached regularly in the schoolhouse.

26. *Killorglan*.—John Vance, master. For five years has the master patiently persevered in his work in this obscure village, in the county of Kerry, and not without success. At the last examination, fourteen of the children repeated portions of the Scriptures from the Acts and the Gospel of St. John, and many repeated the Catechism No. 1.

Such is a very brief account of the Wesleyan Mission Irish Schools. Besides these and the Sunday-schools, the Missionaries and Scripture-readers give instruction to children at the houses they visit, and hear them repeat portions of the Scriptures, as well as the Catechisms. It is considered desirable to increase the number of schools; and we pray, "O Lord, send now prosperity; let thy work appear unto thy servants, and thy glory unto their children."

1837.

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APRIL, 1837.

STATIONS.	Salaried Teachers.	Gratuitous Teachers.	Adults and Children in Schools.
IRELAND	26	*	448
PARIS	--	*	
Calais, &c.	--	*	
Boulogne	--	*	
Lille and Roubaix	--	*	622
Calvados, &c.	--	*	
La Vaunage, &c.	--	*	
GIBRALTAR	2	5	106
CADIZ	*	*	5
MALTA	1	*	89
MADRAS	10	*	572
Bangalore	6	*	252
Negapatam	7	*	248
Melnattam & Manargoody	2	*	102
COLOMBO, &c.	10	*	558
Kandy	2	*	56
Negombo, &c.	26	*	728
Caltura	16	*	890
Galle	11	*	699
Matura	16	*	623
Moruwa Corle	3	*	80
JAFENA	22	*	644
Point Pedro	8	*	555
Trincomalee	4	*	195
Batticaloa	6	*	310
SYDNEY	--	32	258
Paramatta	--	8	102
Windsor	--	9	104
Bathurst	--	11	32
HOBART TOWN	--	47	592
Port Arthur	--	*	147
Launceston	--	10	156
HOKIANGA	16	*	500
TONGA	--	118	1137
Habai Islands	--	429	3158
Vavou	--	490	3458
Fejee Islands	--	*	*
CAPE TOWN, &c.	--	51	338
Khamies Berg	1	8	85
Great Namacqualand	1	2	220
GRAHAM'S TOWN, &c.	--	44	574
Carried over	199	1264	22676

* Not ascertained.

(Continued.)

STATIONS.	Salaried Teachers.	Gratuitous Teachers.	Adults and Children in Schools.
Brought forward	199	1264	22676
Wesleyville & Mount Coke	14	60	30
Butterworth			50
Clarkebury			100
Morley			300
Buntingville			30
Thaba Unchu			166
Plaatberg			152
Umpukani, &c.			115
Mantatees			80
SIERRA LEONE	2	--	1075
ST. MARY'S, GAMBIA	--	--	152
MACARTHY'S ISLAND	--	--	68
CAPE COAST	--	--	70
ANTIGUA	1	167	2690
Dominica	*	24	439
Montserrat	4	23	756
Nevis	4	55	1276
St. Christopher's	8	97	1575
St. Eustatius	--	20	244
St. Martin's	--	14	110
St. Bartholomew's	--	15	91
Anguill.	--	--	--
Tortola	--	48	726
Bermuda	--	93	780
ST. VINCENT'S			
Kingstown	--	49	877
Biabou	--	--	171
Grenada	--	26	171
Trinidad	--	14	121
Tobago	--	16	311
DEMERARA			
George Town	--	50	647
Mahaica	--	11	243
Arabian Coast	--	2	50
Barbadoes	--	128	1123
JAMAICA			
Kingston	--	52	431
Spanish Town	--	34	192
Clarendon	--	--	164
Morant Bay, &c.	--	13	212
Grateful Hill, &c.	--	17	254
Montego Bay, &c.	--	29	501
Falmouth, &c.	--	20	240
St. Ann's, &c.	--	21	131
Carried over	232	2362	39626

* Not ascertained.

LS 1887.

Adults and
Children
in Schools.

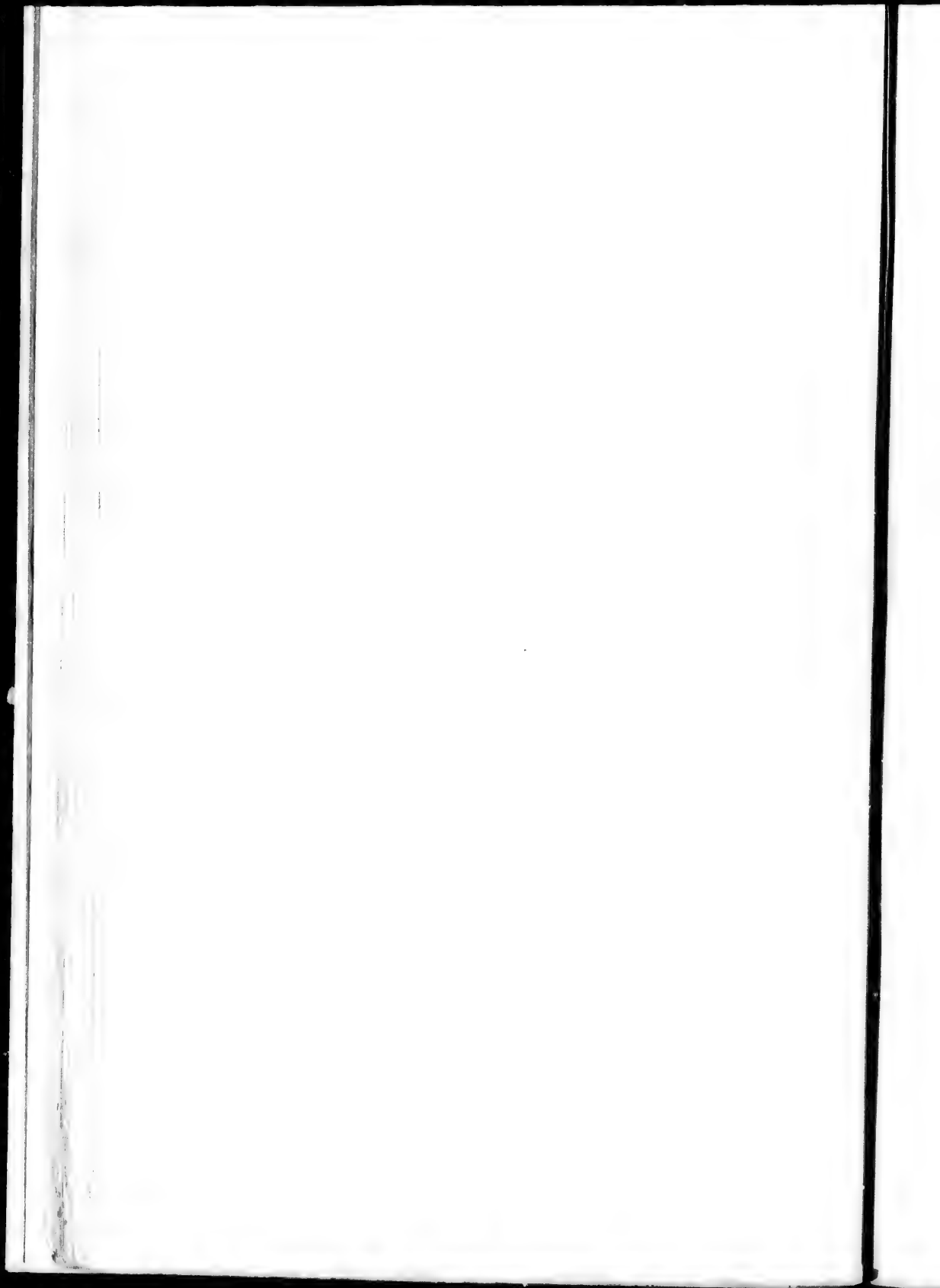
22676
30
50
100
300
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166
152
115
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110
91
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726
780

877
171
171
121
311

647
243
50
1123

431
192
164
212
254
501
240
134

39626



1837. SCHEDULE OF THE WESLEYAN SCHOOLS.

73

(Continued.)

STATIONS.	Salaried Teachers.	Gratuitous Teachers.	Adults and Children in Schools.
Brought forward	232	2362	39626
Bath, &c.	--	--	*
Stoney Hill, &c.	--	--	250
Port Antonio	--	10	142
Lucea, &c.	--	11	214
Oracabessa	--	19	285
Black River	--	--	*
Belize, &c.	--	8	70
NEW PROVIDENCE	--	37	443
Elcuthera	--	40	408
Harbour Island	--	63	585
Abaco	--	43	315
HAYTI,			
Port-au-Prince	--	2	16
Port-au-Plaat	--	7	40
Turks' Island	--	18	174
CANADA,			
CREDIT			
Lake Simcoe, &c.			
Rice Lake and Grape Island			
Muncey Town			
Amherstberg			
Goderich, &c.			
Grand River	--	*	2000
St. Clair			
Cobourg			
Isle of Tanti			
Guelph			
Sahgeeng			
Coldwater, &c.			
QUEBEC			
New Ireland	--	44	250
Montreal, &c.	--	*	*
St. Armand's, &c.	--	111	741
Stanstead, &c.	--	12	77
Shefford	--	5	34
Odell Town	--	51	*
Three Rivers	--	21	80
Lennoxville, &c.	--	*	*
Hatley Compton	--	--	*
Wesleyville	--	--	*
NOVA SCOTIA,			
Halifax	--	31	254
Lunenburg	--	3	30
Carried over	232	2904	46061

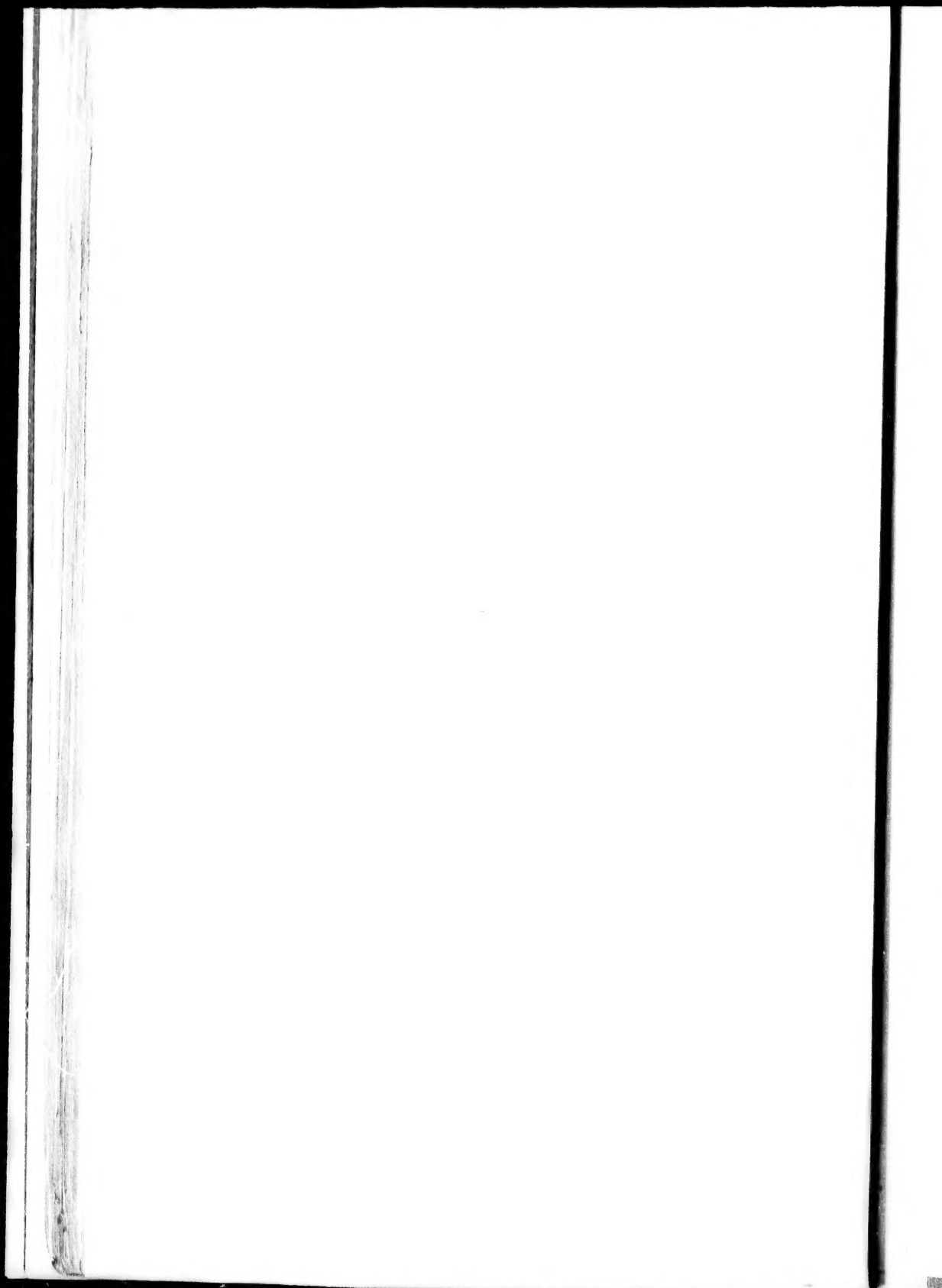
* Not ascertained.

(Continued.)

STATIONS.	Salaried Teachers.	Gratuitous Teachers.	Adults and Children in Schools.
Brought forward	232	2904	46064
Liverpool	--	7	60
Barrington	--	6	86
Yarmouth	--	8	50
Horton, &c.	--	4	45
Windsor	--	4	50
Newport	--	4	25
Shubenacadie	--	5	20
Parrsborough	--	7	54
Wallace	--	5	56
Guysborough	--	6	63
Cape Breton,			
Sydney	--	8	47
Ship Harbour	--	4	30
Prince Edward Island,			
Charlotte Town	--	14	101
Bedeque	--	10	133
NEW BRUNSWICK,			
St. John's	--	75	560
Fredericton	--	21	165
Sheffield	--	--	--
St. Stephen's	--	39	478
Westmoreland	--	12	80
Petitcodiac	--	4	27
Sussex Vale	--	--	--
Annapolis, &c.	--	11	117
Bridgetown, &c.	--	4	20
Miramichi	--	10	57
Woodstock, &c.	--	13	58
Bathurst	--	4	33
NEWFOUNDLAND			
St. John	--	11	110
Harbour Grace	--	8	36
Carbonear	--	30	240
Blackhead, &c.	--	17	225
Perlican, &c.	--	10	151
Port-de-Grave	--	9	116
Brigus, &c.	--	23	220
Trinity Bay	--	4	54
Bonavista, &c.	--	--	*
Grand Bank	--	6	55
Burin	--	--	*
Hant's Harbour	--	--	*
Total	232	3307	49686

* Not ascertained.

tous ers.	Adults and Children in Schools.
4	46064
7	60
6	86
8	50
4	45
4	50
4	25
5	20
7	54
5	56
6	63
8	47
4	30
4	101
0	133
6	560
	165
	--
0	478
2	80
	27
	--
	117
	20
0	57
3	58
	33
	110
	36
	240
	225
	151
	116
	220
	54
	*
	55
	*
	*
	49686



THE WESLEYAN METHODIST MISSIONARY SOCIETY.

TO AMOUNT OF SPECIAL CONTRIBUTIONS RECEIVED FOR SCHOOLS.

Dr.	£.	s.	d.
SUBSCRIPTIONS IN THE			
Mission House List	57	0	0
London District ditto....	47	9	5
Bedford and Northampton ditto	15	8	0
Kent ditto.....	1	0	0
Norwich and Lynn ditto	1	0	0
Devonport ditto	1	0	0
Cornwall ditto.....	5	15	3
Bristol ditto.....	2	0	0
Birmingham and Shrewsbury ditto.....	16	0	0
Liverpool ditto	11	10	0
Manchester and Bolton ditto	71	1	6
Halifax and Bradford ditto	75	9	0
Leeds ditto	38	3	6
Sheffield ditto	1	0	0
Lincoln ditto	2	18	6
York ditto	3	0	0
Whitby and Darlington ditto	46	4	11
Newcastle-upon-Tyne do.	1	0	0
France ditto.....	5	0	0
Gibraltar ditto.....	34	7	1
Madras ditto	198	3	9
Sierra Leone ditto	7	1	8
St. Mary's, Gambia, ditto	6	0	0
St. Vincent's ditto	81	7	4
Contributions towards the Schools in Ireland, established by the late Rev. Dr. Adam Clarke	40	0	0
Special Contributions for Negro School-Houses in the West Indies	267	14	2
Government Grants for ditto	5000	0	0
	6036	14	1
Advance to Schools from the General Fund of the Society	2760	6	7
	<u>£8797</u>	<u>0</u>	<u>8</u>

BY AMOUNT OF EXPENDITURE FOR SCHOOLS.

	£.	s.	d.	Cr.
EXPENDED IN				
Ireland	640	3	4	
Malta.....	21	11	5	
Gibraltar	73	16	10	
Madras District	279	14	11	
Singhalese ditto, Ceylon..	948	12	3	
Tamul ditto.....ditto..	133	0	0	
New Zealand ditto	89	3	0	
Cape of Good Hope ditto	39	10	0	
Albany ditto.....	274	9	6	
Sierra Leone	142	10	6	
St. Mary's on the Gambia	27	13	4	
Macarthy's Island	44	3	9	
Antigua District	252	12	2	
St. Vincent's ditto	53	13	1	
Jamaica ditto	265	19	10	
Upper Canada ditto	203	7	4	
Newfoundland ditto	39	5	3	
Reserved Fund for the erection of Negro School-Houses in the West Indies	5267	14	2	

£8797 0 8